The Ministry of Worship

LOCKHART

THE MINISTRY OF WORSHIP

A Study of

THE NEED, PSYCHOLOGY AND TECHNIQUE OF WORSHIP

By
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of
The Church Life Foundation

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DEDICATED

To that group who, seeing the invisible, united their forces for the enrichment of our common worship and for a more efficient service in the church.

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PREFACE

In this book the author has tried to set forth, first, the place of The Church Life Foundation and an outline statement of its program (Introduction); second, the conditions prevalent in the church today (chap. i); third, a study of the need, psychology and technique of worship, which is the first item of the Foundation's program for the local church (chaps. ii-v). To this he has appended a chapter on "Worship and Unity" (chap. vi), and several Orders of Worship (chap. vii), that are now being used in the churches, and have thus had the test of experience.

Later on, it is his purpose to write on other phases of the Foundation's program for the church, such as Programization, Organization and Business Administration.

The author has tried to state things as they are. He does not wish his statement to be taken, in any sense, as an attack upon any group or phase of the organic life of the church, but rather as an appraisement of existing conditions. It should be understood that this book is not discussing the subject of private or personal devotion, but the Sunday morning church service, and deals solely with the conduct of a

worship service. Later it is anticipated that other types of religious services will be discussed.

Another word should be added. The Order of Worship herein treated in chapter v, "The Technique of Worship," is not a "worship program," but a definite Order of Worship, based on the divine form, as manifested in the teaching and practice of the early church. This form has been followed very closely in order that we might have an accurate statement of the order of worship of the early Christians, and at the same time it has been the author's purpose to infill it in such a way as to make it applicable to present-day life.

This book is sent forth with the profound hope that our leadership may be encouraged to give more time and study to the conduct of public worship and that they may thus be able to lead the great body of believers into a fuller and richer experience with God.

W. S. Lockhart, *Director,*
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Indianapolis, Ind.

Easter Season, 1927.

INTRODUCTION

In the early days of the Restoration Movement, the Fathers had a very high ideal. They said, "Let us restore apostolic Christianity in its doctrine, worship and life." This was a great vision, and they gave their lives toward its realization. Certainly they did a heroic piece of work, but owing to the bitter sectarian rivalry of that hour, they advanced only as far as their first goal, namely, "The restoration of apostolic doctrine"; and with reference to the great problems of Worship and Christian life, they accepted, with some modifications, the "existing order," so that it remains for the church of this hour to begin where the Fathers left off and restore the type of worship service that left its impress on the lives of the early disciples.

The new movement.—The Church Life Foundation is a movement for the "spiritual enrichment and efficiency of the churches," and is at least calling attention to the great divine principle of worship that runs through the whole of human nature and finds its highest expression in the worship of the church. We believe that the church, by learning to have communion with God, will be inspirited for the stupendous

tasks that confront it in this age. Following the high ideal of the apostolic church, the Foundation thought it should add thereto such methods of work and plans of organization as will make for a greater degree of efficiency in the local church. We have seen in our analysis of the situation that the church is not getting sufficient results for the energy expended. It is our purpose, therefore, not only to produce the highest possible type of worship, but to guide the service by competent methods, so that, out of the services rendered, will come the greatest possible results.

The Foundation and the brotherhood.—The Foundation is not an "overhead" organization, and was not intended to be such by its organizers, but rather a movement that would feed the roots of the spiritual life in the local church and bring up its efficiency to a higher degree. Being a new organization, it has been necessary to outline a policy and create a literature.

Our national boards, such as missionary, benevolence, and higher education, are organizations giving themselves to the development of such programs as come within their sphere of activity. They seek the co-operation of the churches in making the programs effective. The Foundation does not look in this direction for its task, but aims to aid all these enterprises

by finding for them a place and expression in the program of the local church. When our local churches have such a program, every interest of the brotherhood will be strengthened.

Its policy.—The policy of the Foundation is to function through the organizations of the brotherhood's life. It seeks to do its work through, and in connection with, the state organizations of our several states, these being the most direct approach to the local church. The Foundation has related itself to the state office in the following ways: First, by giving instruction along the lines of worship and church efficiency at state conventions; second, by holding institutes and schools of instruction for the state workers and, especially, for the district superintendents; third, by being directed as to where work should be done in the various states by the counsel and advice of the state secretary; fourth, by giving a series of lectures in a number of our Bible colleges; fifth, by providing an "Order of Worship" with "Instructions" and a weekly sermon for pastorless churches. This latter service will be carried out under the direct supervision of the state secretary and the superintendents of the various districts. Thus the Foundation stands ready at all times to co-operate with the pastors and state secretaries, and it finds its authoriza-

tion (if such be needed) in its being accredited by the state conventions.

Its financial support.—This movement is financed by interested individuals—men and women of the brotherhood who have felt the need of such a movement and who have had the faith to believe that others would be moved to join with them in extending the work, until the Disciple churches would be characterized among the Christian bodies of America as those whose worship service meets the needs of humanity and whose people go up to the house of the Lord with gladness of heart.

Its reception.—Something of the reception of this new organization at the hands of the brotherhood may be noted in a brief summary of the work. Before the existence of this department had been known six weeks, the Director was asked to speak in fourteen state conventions, and during the past two years he has held conferences in twenty-one state conventions, two national conventions, spoken in four state ministerial association meetings, held schools of instruction and institutes in several states for the district superintendents; spoken before numerous city ministerial associations, lectured in five colleges and universities, and, in addition to the above, he has given several consecu-

tive months in holding institutes in local churches.

Dr. J. H. Garrison, dean of editors of all the Protestant church journals of America, after attending the institutes held by the Foundation in one of our states, said to the Director, "The Foundation is doing exactly what it should be doing for the local church, and, moreover, I thank God I have lived to see the day when this work is being done, for I tried to get our brethren to do this twenty-five years ago, and if they had begun it then, how many pitfalls we might have avoided!"

Its success.—The Foundation's program for our churches, both as to worship and efficiency, is now being carried out by hundreds of our churches throughout the United States and Canada. If the demand for this work is any indication of its need, certainly the Foundation has put its finger on one of the neediest spots in the life of the brotherhood.

The Foundation's program.—The Foundation's program may be summarized in four words: spiritual enrichment, programization, organization, business administration.

Comprehended in these four words are all the activities of the local church.

Church management.—It is not the purpose of the writer to discuss the matter of church

management or efficiency in this volume, but a brief statement may not be out of place. Notwithstanding the fact that our brotherhood is now one hundred and sixteen years old, we have not, nor have we ever had, anything that would pass for a science of church management. We have, according to the report of the Board of Education, twenty-eight colleges and universities affiliated with that organization. At the present time there is not a single professor in any one of these colleges giving his major attention to the development of a science of church management. This may seem to be a broad statement, but if any one doubts it let him do as the writer has done before many groups of ministers in various parts of the United States, namely, ask them what courses were offered them in their college and seminary days that prepared them for the actual work of handling a church. He has tried this many times, and has found only a few exceptions to this statement. When we take into consideration the fact that more than 2,000 ministers have been asked this question in the past two years, it is proof of the splendid initiative of our ministers that they have done as well as they have.

Conservatism.—Possibly the one outstanding criticism, justly merited, grows out of the con-

servatism of the large per cent of the laymen in our churches in making their contributions to our colleges and universities. This conservatism further finds expression in boards of trustees and faculties who do not make the necessary revision of the course of study that the present situation demands. The strong tendency is to hold to the old type of curriculum of just teaching men "how to preach." Fortunately, the introduction of the religious education professor into our colleges has helped in a very marked degree in the preparation of our students in the field of religious education, which, of course, is intended primarily to cover the educational program of our church schools.

It is our judgment that the Bible colleges should add clinical features and make them "required courses." Every student studying for pastoral service should have a thorough course in worship, program making, organizational work and the business administration of the church. A modern business man asked the dean of one of our church schools, "Why don't you teach your young men to at least know how to conduct a committee meeting?" This was merely another way of saying, "Why are you not teaching the technique of church management?"

A story.—Our church management has grown up very much after the fashion of the old colored woman's way of making a cake. When she was asked by a visiting lady, who was enthusiastic over her cake, for her recipe, she replied, "Why, Missus, I don't have no recipe." "Then how do you make such wonderful cakes?" she was asked; to which the old colored woman replied, "You see, Missus, it is like this: I puts in a little of this, a little of that, and a little of the other; then I stirs it all up and puts it in the oven, and it comes out cake." This is the way we have thus far developed our church management. We have borrowed a little here and a little there; we have imitated this one and the other one, and as a result we have now what may be called a "method of doing things" among our churches. This method is probably not standardized in our churches and is largely inherent in the pastor and board. If a pastor is a man of ability, of judgment, and of fine training, able to adapt the work of his church to the needs of the community and to the larger phases of the brotherhood life, then all goes well. On the other hand, if he doesn't have these qualifications, either inefficiency or trouble ensues, and sometimes both. The thing that seems to be needed at this present hour is that our churches be grouped according to size

and location and that there be developed a science of church management, adapted and adaptable to the varied types and environments of the churches. If this science could be developed and taught to the ministerial students in our colleges, this condition would soon right itself; but if we were able to begin to do this tomorrow, we should still have two generations of men who have not had this training. From the angle of the student as well as the active ministry, this is one of the great needs of the present time, and the strenuousness of this age, the urgent insistence on the leadership of the church for a higher type of work calls imperatively for the development of a science of church management. It is, indeed, heartening to discover that nearly all of the major bodies of Protestantism are realizing this need and are establishing efficiency departments in their denominational life.

The business side of the church.—The above is illustrated in an incident that happened some years ago. In a certain church an expert accountant was brought in to audit the books. There was a large membership of about one thousand five hundred in a city of about 16,000 population, a typical central state, county-seat town. After this accountant had spent several days in going over the books of this church,

among other things he reported back to the church board the following: "I have been so impressed with the fact that in this church I have found a real business institution, in addition to its spiritual work. I have herein discovered a church running along modern business lines, and I think I am safe in saying that few business organizations could surpass it in business efficiency. Truly the church is a great business institution, doing business for the King." This is what should be truthfully said of every church in our brotherhood.

Short pastorates.—Another phase of this work is seen in the varied lengths of our pastorates. For example, here is a man who stays with a church for two or three years, which is about the average length of our pastorates. Upon arrival, he insists that certain things be done thus and so, which means that when a year or two has elapsed, the church is entirely reshaped as to its program, organization and worship, in accordance with the idea of the new minister. No sooner is this done than he seeks other fields, and alas, all too many times, he has used spurious methods and plans of organization to make a showing. From this showing he hopes to be called to other and "greener pastures." When the next pastor comes in, the church must be reshaped to the plans and meth-

ods of the new man. This is very hard on the church and is frequently the occasion of serious troubles. On the other hand, had the church a science of program building and organization, and had the officials been insistent on their work being done in accordance with this science, the above situation would not obtain, for the new pastor would acquaint himself with the program of the church and fall in line with the general plan of the brotherhood.

No theological coloring.—The Church Life Foundation definitely determined at the very beginning not to represent any particular phase of theological thinking, and there is in this movement no "theological coloring." We have men on our board representing different shades of thinking, but as far as the policy of the Foundation is concerned, there is a notable absence of all theological bias. From far away Australia, the writer recently had a letter stating that if the Foundation was of a certain theological type, he would have nothing to do with it, but if it was of his type, he would be glad to welcome it. The answer he received was that we represented neither of the views. This is mentioned to show that too often theological prejudice and disagreements have come in, disturbing the work, harmony, fellowship and spiritual kinship of the local church. Our

churches have suffered tremendously from these matters in the past few years, all of which indicates that our church work is on too low a plane, as we shall see later when we discuss the theme of "Worship and Unity." In the realm of worship and efficiency, there is no theological "coloring." The Foundation finds itself equally at home in the small as well as in the large church, with the progressive as well as with the conservative type. In fact, the Director has held institutes in all the various types of our churches. We raise no questions as to whether a church is conservative or progressive; our only concern is that the Foundation be indeed the servant of the church.

CHAPTER I

A Statement of the Case

That he might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.—Ephesians 5:27.

I

A Statement of the Case

What a wonderful institution the church really is; what rare treasures it possesses, what gifts it bestows, what lofty ideals it holds forth, what encouragements it gives! Truly, salvation is in the folds of its garments, and the destiny of mankind is in its hands.

From the pragmatic angle the local church is the center of all our activities. From it must come the life-giving energy that makes the desert to blossom, and the waste places to rejoice. From it comes the inspiration that produces our leadership and we look to it as the source from which we are to receive our spiritual endowment.

The ideals of the church, the fellowship of its saints, its preaching, teaching, worship, and communion service are the means, through Christ, of the ever-widening, deepening influences that are to develop the Kingdom of God in the world.

The local church.—Since this is our ideal, the welfare of the local church must be our chief concern, the object of our highest and most reverent thought, if we would have the church con-

tribute its share in the building of the Kingdom of God. It is certain that unless we have strong, healthy local churches, we cannot develop spiritually minded Christians, solve the problems of the local community, or make a contribution, along with other Christian bodies, to the needs of the world. If we are weak and lacking in spiritual vigor, we shall thereby fail in our "output" both at home and abroad. Our impotence today in meeting and solving the many problems thrust upon us is that we have not the strength that "cometh from communion with God." Our people have been an active people, with service as the keynote, and doctrinal preaching our "forte." These have made their contribution to our ongoing, but today there is a deep-felt need for meditation, for the strengthening of faith and for a spiritual experience that comes from a vital union with God. This longing finds expression not only from our ministers and our spiritually minded leaders, but from those whose work takes them into the busy marts of trade.

The local church and our organized work.—Strange as it may seem to us, we have done little, in an organized way, to help the local churches to places of power and influence. Certain phases of our brotherhood's life, such as our educational, missionary and benevolent en-

terprises, were started through the influence of such godly men as Errett, McLean, Rains, Garrison, and many others. We now have a conscience in these matters, and the churches respond to all the appeals for funds to support our organized agencies.

Granting, then, that we have made progress in developing a science of missions, benevolence and educational work, we have scarcely begun to develop a science of church management, yet all recognize this as one of the basic needs for the ongoing of our work.

Efficiency applied.—One of the small Protestant bodies of the United States sent its representatives to the first meeting of the Laymen's Missionary Movement in 1914. When the budget was being made up, they were surprised to find that they were not able to raise the amount of money that seemed to be their share for financing this movement. They felt very much embarrassed over the situation and immediately called a meeting of their leadership to make inquiry as to whether or not they had been overassessed, or whether it was because they were weak in some organic part of their brotherhood's life. They soon discovered that the weakness of their communion was in the inefficiency of the local church. Their churches were going along very much as they

had been for years, led by ministers who had secured very little training in methods of modern efficiency, either in their college preparation or through contacts in the business world. Furthermore, they found themselves face to face with a new and greatly changed age. They began to realize for the first time that the pressure of modern life had forced the church into a new self-expression. New issues must be met; there must be a greatly augmented power that would meet the demands of the age, and these problems must be met in a co-operative way. They also discovered that the church must function as an organization and not merely as a group of individuals. Fortunately, a group of strong-minded business men came to the rescue of these church leaders and gave them sufficient funds to enable them to make a study of conditions and propose a remedy, with the result that this small body of Protestantism, regardless of its size, is one of the most efficient in existence today.

Many ministers say to the author, "We do not understand why the methods that we have used in the years past do not get results now. They formerly were effective but are not now." The reason is obvious.

Conditions surveyed.—The Church Life Foundation made a study of existing conditions

of our churches in the United States with reference to the efficiency of the local church. It was soon discovered that there had been some marked changes in the social status of our country and in the place held by the churches. In the pioneer days life was simple; the log schoolhouse and the plain meeting-house were sufficient. Moreover, it was discovered that not only would the methods used eight or ten years ago no longer serve, but that church work itself has become much more difficult since the World War. Churches are larger and life is more complex.

Changed conditions.—Probably no people in all Protestantism has grown more rapidly than the Disciples. A generation ago our major strength was in the country. We have recently made the shift from the country to the city, and in making this transition, one of our outstanding problems has come about through the large number of countrymen that have moved to our cities and are dominating the life of our city churches. Many of them are successful in business and have adopted modern methods in their business and professional life, but not in the management of the church. They insist that it must be run as "we did it back home."

Technique for a simple type of life.—The difficulty lies in the fact that whatever of tech-

nique we have developed was adapted to a simple age, and, since our educational preparation has not given us very much help in this matter, we find ourselves in the midst of an urban type of life, with a rural background. On the other hand, we are facing a condition in our churches that causes many of our college trained business men to be restless with the old regime of our church's way of doing things. They want efficiency; they want results, and, not getting them, they become discouraged and lose interest in the church. Often we have adopted "short-cut," spurious methods, or a "high-pressure" type of evangelism, with the result that our churches have grown by leaps and, frequently, by "booms." We have been led astray with the thought that size, or a large number of accessions yearly, was the chief thing, not realizing that the chief end of the church is the development of character. True, it should be the purpose of the church to reach and help every individual, but we are fast learning that the best means of doing this is not by the methods that have produced a twenty-five per cent efficiency, even though at the time they may seem to promise a much larger return, but by developing Christian character, which will eventually reach not only a larger number of

people, but also a people with a deeper consecration.

Significant figures.—One of the best ways for us to discover the inefficiency of previous methods is to look at the results. It is now well known that twenty-five per cent of our church members are carrying the responsibility of the church, while seventy-five per cent are doing practically nothing. Again, we are discovering that ten per cent of our citizens do not so much as hear a single Protestant sermon a week, and that ten per cent of our churches give ninety per cent of our missionary money.

Our Sunday schools.—We have taken great pride in our Sunday schools, but sixty per cent of our pupils are not received into membership in our churches, yet seventy-five per cent of all our accessions come, directly or indirectly, through the Sunday school. This means that seventy-five per cent of our church's increase comes from forty per cent of our church school pupils; but more significant than that is the fact that we lose seventy-five per cent of all our young people from the membership of the Sunday school and church before they are eighteen years of age. This is enough to make angels weep!

In the light of this severe indictment of our church management, certainly every thoughtful

student will be aroused and led to make inquiry as to why this condition. There is a reason. Somewhere in our body politic there is a weakness. It is imperative that we discover that weakness and correct it.

We have considerable joy in the women's missionary work of our church, and yet we now know that less than twenty-five per cent of our women are really interested in the missionary and benevolent work of the church.

Our evangelism.—We are proud of the statement that our brotherhood has led Protestantism for many years in the matter of evangelism. This is true so far as recruiting is concerned, but we have been woefully negligent in conserving our recruits. All too often have we labored for numbers, but having no plan by which the new members could be educated, stabilized and absorbed into the church, the pastors have had the heart-breaking experience of seeing them drift back into the world.

Actual gains in evangelism.—According to figures given by our Superintendent of Evangelism two years ago, we had approximately 200,000 accessions yearly to our churches in the previous three years, but at the end of the three-year period, when the time came to total actual gains, we found that our net gain was about 50,000 per year. This brings us back again to

our 25-75 per cent ratio. If we could hold those that we gain each year, it is readily apparent what a tremendous force the church would be in a few years! This morning a city pastor told the writer that in a parish seven block square, with a population of 25,000, they found 3,600 Disciples unidentified with any church. This tremendous leakage by removal from one section of the country to another, so far as it relates to the efficiency of the local church, is another of our vital problems. The fact that we have done so little to solve it bespeaks the lack of co-operation in our brotherhood and our inefficiency in conserving results.

Church attendance.—A still more vital fact awaits us in the matter of our attendance at our Sunday morning service. Information is given us on this subject by the two surveys that have recently been made of the Springfield (Mass.) and Indianapolis (Ind.) churches. In both of these cities, which are regarded as "church-going centers," it was discovered that the average attendance at the Sunday morning services was about twenty-five per cent of the membership. The writer does not know the season of the year that the Springfield count was made, but in Indianapolis it was made about Easter time, which is the high tide of church attendance. Many pastors have made this count in

their own churches, and to their surprise more have run under than above that per cent. This would indicate that the above figures are correct and leads us to the observation that, while we have increased in numbers during the past five years, at the same time we have decreased proportionately in our attendance at worship.

Why small church attendance?—The reasons for these conditions are numerous, but only three will be mentioned here.

First, *lack of education for membership of those coming into the church.* We have done but little educational work of an intensive nature to prepare even children for membership, and we have almost entirely overlooked the education of adults seeking church fellowship, with the result that we have a preponderance of church members untrained in the teachings, practices and worship of the church. This is one of the gravest oversights on the part of our modern churches, and is one of the main reasons, in my judgment, why we have so many complex problems in our churches at the present time. The author has been greatly impressed with what was done in the days of the Apostolic Greek Fathers. The children were not allowed to sit through the entire church service (much less become members) until they had received two years of instruction. Here is

a suggestion coming from the long ago, that, as to the period of time, might be shortened, but as to need, certainly should be revived, as many of the children that come into the church today come from homes in which there is little religious instruction. Bible study, prayer and family devotions are found to be almost absent today, even in our so-called Christian homes. As a result, the children who come into the church have had practically no religious instruction except that received from the Sunday school teacher, which is usually very inadequate. There are exceptions to this statement, but it characterizes general conditions throughout our country.

An appeal to parents.—A very significant article was written not long ago by Dr. Frederick Lynch and published in one of the church papers. The basis of Dr. Lynch's meditation was found in the fact that on November 29th, 1926, the Protestant Ministers' Association of New York City, consisting of four hundred and fifty ministers, issued a "call to parents to bring their children to the worship of God." The reason for this call to the parentage of New York City is apparent to all. Be it known that in many sections of the United States the absence of children from our Protestant church services is noteworthy, and yet the church is

the very institution that stands for the most sacred things of life and should have opportunity to leave its influence on the character of the child in its formative period.

A similar movement to this of the Protestant ministers of New York City is noted in England. Sir W. Robertson Nicoll wrote a series of articles in *The British Weekly* on "The Absence of Children in the Church Services," which resulted in there being formed in England "A League of Worshiping Children."

Protestant vs. other churches.—Protestant leaders would do well to study our religious neighbors, especially the Roman Catholic Church, in this respect. The children are taken to the church and schools in large numbers, and if the church is sufficiently large to have the various chapels, it will be observed that the children are brought by their mothers to the chapel of the Virgin and instructed in the teaching of the church. At the age of twelve they receive further instruction leading up to their confirmation.

Four reasons why children are not in church.—Dr. Lynch states that there are four reasons why children are not in attendance at our church services: "First, the parents are not regular themselves; second, the parents cannot make the children go, for they no longer have

any authority in the home with the doctrine of 'self-determinism' riot; third, the church service has come to be cold and unattractive to the adults themselves and they feel that Sunday school is enough for the children 'to endure'; fourth, the children do not know the pastor, and do not feel at home in the church." Dr. Lynch further adds, "It behooves every pastor to know his children and to instruct them through the week in religion."

The National Educational Association speaks.—Two years ago, at the meeting of the National Educational Association, held in Indianapolis, several speakers frankly said that the home and church had failed in their attempts to teach religion, and that the only thing left was for the public schools to take it up. This is a strong indictment, and I am sure that the church would do well to look this condition squarely in the face and provide the kind of instruction for the childhood of today that will guarantee the church of tomorrow.

The children and music.—Another thing that should always have careful consideration with reference to the childhood of the church is the music. Often it is felt that any kind of a little, cheap, trashy song book will do for them. Thanks to our religious educational group, they are steadily raising the standard of the type of

songs, as well as giving attention to the singing of the children. Recently the writer interviewed the junior manager of one of the great music publishing houses in the United States and received from him this significant reaction. He said, "We used to make a great deal of money from the publication of song books of the 'lighter type,' but we do not have calls for them any more. We can't even sell this type of books to our Sunday schools. Why is this?" His question was answered by the statement that it was probably because the children have been educated for the past generation away from the cheap, jazz type of music and are now singing the great hymns of the church. This is, indeed, a hopeful sign.

Second, *lack of a spiritual atmosphere in the church.* Our leaders have not studied the art of worship, and that which we have inherited from previous generations does not satisfy the present demands. We have depended on the music and the sermon as the "drawing features" of our Sunday morning service, instead of teaching the people the fact that "to worship God" is the vital thing. At the time of the Reformation the sermon needed to be emphasized in all the public services of the church, because the believers at that time had been brought up on a strictly formal, ritualistic type

of service and knew little or nothing of the fundamentals of religion and the great truths of the Holy Scriptures, but information is to be had on religion now from many sources apart from the pulpit—the newspaper, the radio, the forum, editorials, etc.—whereas worship is not taught by any other institution than the church. The difficulty lies in the fact that the adults of the past generations have not been taught to worship; our leaders have not been trained in it. We have been more concerned with disseminating a certain type of doctrine, or entertaining people, than we have in creating a really great service of worship.

The art of worship to be taught.—Our converts are not taught the art of worship, and thus their attendance at the church services depends upon the beauty of the music, the "fine fellowship," or the eloquence of the preacher. If the minister is a really great preacher, the crowds will move with him; if there is unusual music, they are attracted. The fact is, they are seeking entertainment and a certain type of religious excitement, whereas the thing that satisfies the human soul is worship. Does it not seem strange to the reader that the very thing for which the church was organized, namely, the cultivation of the soul, has been thus neglected and a major portion of the emphasis

given to proving that she is "doctrinally correct," rather than trying to satisfy the heart-felt longings of humanity?

Third, *the church has lacked definiteness in its program.* The only program that we have had, generally speaking, has been a financial one, and it is hardly expected that it will be effective in holding the allegiance of the people. "All they want is my money," is an expression frequently heard. This is not true, but the talk of money and the frequent appeals for funds, rather than the teaching of the great fundamental principle of stewardship, have given occasion for the above statement. The "collection" has been substituted for the stewardship idea, and all kinds of "monetary devices" have been cunningly wrought out by which to extract dollars from the people. Much would be gained if the church would take the time to teach the great principle of Christian tithing.

A program needed.—The church needs a real, genuine program—a program of service, functional and expressional, so thoroughly correlated, unified and budgeted, that there may be a place for every man and woman of the church to serve. Many times we have preached "service, service," but that "service" amounted to some very light, trivial thing. No pastor can find tasks for his people on an individual basis,

but a compelling program may be constructed, having within it ample range to include the life interests of those to whom the church should minister. In this kind of a program the individual will readily find himself.

We are convinced that it is not more difficult to reach people for Christ at the present time, but, having reached them, they are harder to hold. This is true for three reasons: First, because of our higher standard of living; second, more outside attractions calling for attention, and getting it; third, the pressure of present-day living—the mere fact of "making a living," or, as our friends, the economists, say, "the economic determinism of the present hour."

Power unrealized.—The real potential possibilities of our churches, truly programized and organized, are things yet to be realized. It is surprising how little we know about our local congregations, and this can often be said of the members of the Official Board of the church. Some one asked a big business man, an elder in the church, "How many men do you have in your church?" Then he was asked, "How many women do you have in your church?" This man, though he was an elder, confessed that he did not know. Then the questioner turned to him and asked, "How much half-inch

bar steel do you have in your warehouse?'' He answered immediately, naming the exact amount.*

A story.—One church official made a test of this statement in a large church of some 2,700 members, on being elected to the chairmanship of the Board of Elders. At the first meeting of the board after his election, he said, ''Gentlemen, it is necessary that we be informed about our church.'' He then turned to elder A—— and asked him how he liked the work that was being done in the Junior Department. Elder A—— replied that he was sorry, but he was afraid he did not know much about it. He then asked elder B—— what he thought about the young people's work, to which he replied that he wasn't familiar with it, since he never attended the evening service. He went through the entire list of fourteen elders and not a single question was properly answered. Then the chairman said, ''Suppose you gentlemen were the directors of the First National Bank of our city and you knew no more about that bank than you do about the work of this church, how long do you think the bank would run?'' One man answered very truthfully, ''Not more than ninety days.'' Yet here was a group of men, supposedly representing the spiritual lead-

**The Competent Church,* by Agar.

ership of this great church, and they knew very little of its actual work!

Our church records.—In the Indianapolis Survey, made by Mrs. W. S. Lockhart, we find the following statement:

"The surveyors were tremendously handicapped in making this survey by poorly kept records. Practically seventy-five per cent of the churches' records are not kept up-to-date. Annual reports were not inclusive. In only one church reporting were all the subsidiary organizations' budgets included. Only a few could give the gains and losses for the past five years. There was little discrimination between the building funds and the current expense budget. In most of the churches the records were kept by volunteer service.

"What makes the church leaders so reluctant to open the church records? Does it come from the same sentiment that so long held the medical profession back in their diagnosis of contagious and infectious diseases? Is society out of place in asking for records? We would think that the value of figures were underestimated, did we not see that 'numbers,' showing an increase, has such an important place in our church reports. At the Easter time, when large numbers are received into the churches, many come by letter or statement from some other

church. These records are not accurately kept. There is no checking up with the church from which the candidate comes. Thus every church is compelled to carry a long inactive list of those whom they have lost through the years. This list, in every church, is cause for much pastoral concern, if the pastor realizes that, as far as his church is concerned, it has failed in its contact with a large number of those on the inactive list.

"Only one church reported having a membership record that included the following: The family group, training, previous experience and business relation. One pastor said, 'No, we do not have a biography of our people.' Yet, in almost every congregation, there are numbers of men and women who have ability and previous training and experience that are not being used. Before a man or woman is accepted in a responsible business position, his or her whole record is taken, and those records are studied by the department responsible for the turnover of the help and business efficiency of the concern. Such a record would not only increase the efficiency of the church, but would enlarge its field of influence.

"The non-inclusive records deprive the church of much credit and interesting historical data that should be a source of pride to those

whose religious connections have been with the church through the years. These incomplete records are tragically misleading. The amount of money invested, the number of people interested, the tangible results, all make up a mammoth enterprise that should not and cannot be carried on for long by a 'guess-so' method.

"Other great interests of civilization—business, education, and the state,—are building their progress on the basis of ascertained facts. This was particularly emphasized in this survey by a visit made to the records of the public schools in our city. It was not necessary to spend more than thirty minutes with the school statistician to get the data of the registration and attendance of the departments of our public schools. The passage from grade to grade, the courses of study, the attendance in our public schools, etc., are not more important than is the spiritual progress of our children, and if such records were kept they would become a source of satisfaction to those who have made a continuous and progressive spiritual record."

From *The Springfield Church Survey*, conducted by H. Paul Douglass, these facts are given us concerning our church records:

"The revision of its rolls in 1921 by a single church wiped out at a stroke approximately one-third of the total recorded membership of

one denomination, and reduced by nearly one-tenth the total membership of the entire Protestant body. Such sudden deflation after years of inaccurate accounting explains why denominational year books are known as 'the greatest works of American fiction.'

"After months of effort to use the records of the Springfield churches—both those collected and published by denominations and those kept by local churches—the Survey has to say what it found:

"1. Even when accurate, the records are technically faulty. The majority, for example, do not discriminate between current financial expenditures and payments for permanent property, such as real estate or buildings, which are really investments.

"2. Failure to keep the records up-to-date is the most common fault; and one cannot avoid suspecting that this is traceable to a desire, not altogether creditable, to put off the day of honest reckoning and to make things appear better than they are.

"3. Rather surprising, in view of the last mentioned fault, is the fact that the records are non-inclusive. Not only have those of the several denominations never before been combined to show totals for the Protestant organizations of the city, but those of the individual churches

generally cover only part of their work. This reflects the lax organization of the average church. Of twenty churches studied by one investigator, only two had complete and unified financial records in the hands of a single official. Subsidiaries rarely, if ever, report accurately or fully to the central church body. The facts are frequently far better than the figures. The church often has more adherents, does more work, and spends more money than it has the enterprise to count up and report.

"The churches seem to fear the opening of the statistical closet beyond the crack required by denominational accounting. Do they suspect the presence of a hidden skeleton? As often as not there is some forgotten gold. These non-inclusive records not only deprive the churches of much rightful credit, but render the incomplete record kept tragically misleading. For example, the result of looking at partial data—data collected by one branch of the church's work and never combined with those for other branches—is an obsessing conviction that there is in Springfield a shocking desertion of the Sunday school by adolescents. Yet if one takes into account not only the adolescent in the church, but the adolescent in the young people's organization and in other subsidiaries, and his participation in active church

work, one discovers that adolescence is religiously the most responsive as well as the best cultivated and best organized period of human life.

"In other words, the Springfield churches have had in the past no adequate and dependable guidance from objective and demonstrable fact, such as it is the business of statistical and other official records to furnish. The great business they are conducting is virtually unaudited by current methods. Their cure of souls goes on without clinical records. The Boy Scouts keep more systematic account of added proficiency in tying knots than the churches keep of growth in grace.

"One of the most important lessons of the survey is that the churches need to keep better records and accounts. They need to do this for simple honesty's sake, as well as for their safety and success."

The local church as seen in one of our major states.—The conditions that prevail in our local churches are probably nowhere better revealed than in one of our major states. Two years ago, the Promotional Division of the Board of Education put on a campaign in one of our states in order to raise a million dollars for its church college. Fifteen men were used to solicit funds in this drive, all of whom were college

and university men, some of whom had been for many years in the active ministry of the church. The arduous drive continued for several months and resulted in over a million dollars being raised in funds and pledges.

These men visited all types of churches and called upon the men and women who were the leaders in these churches. At the close of the campaign, these solicitors were questioned as to the conditions they found in the churches. All of them answered individually and without knowledge of what the other had said, "Our cause is degenerating at the bottom." Of course they referred to the local churches. This is significant in light of the fact that this state is one of the strongest of Discipledom, and certainly represents a typical cross section of our brotherhood's life. Two years after this campaign, it is interesting to observe that in this college there are now only six students in preparation for the ministry.

CHAPTER II

The Need of Worship

Jehovah restoreth my soul.—Psalm 23:3.

II

The Need of Worship

A recent article by Glen Frank serves as a fitting introduction to this chapter. His story is as follows:

"The wisdom of the race has been captured in its casual tales more than in its ponderous philosophies.

"This afternoon I came upon a passing reference to a truth-laden tale that deserves endless retellings.

"The King of this ancient legend was stricken with a stubborn illness.

"The learned men of medicine could diagnose but could not dismiss the sickness.

"When the inadequate science of his time had failed him the King was advised that he could find sure healing only by wearing the shirt of a really happy man.

"Despair had made the King credulous—a thing that happens to whole peoples and to whole eras as well as to individual men and women.

"All his retainers from lackey to lord chancellor, were sent in search of a really happy man.

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"At the end of an almost endless exploration they found a happy man, but, to their dismay, he had no shirt.

"This is good reading for citizens of a prosperous and productive time.

"It is no easy matter to keep authentic happiness in its rightful perspective.

"From the ancient cave man to the modern communist humanity has been working its way, now slowly and now swiftly, toward four major objectives—food, clothing, shelter, and spiritual adventure.

"The questing minds that drafted our Declaration of Independence meant these four things when life, liberty, and the pursuit of happiness were listed as inalienable rights of man.

"And I suspect that the pursuit of happiness takes in all the other factors.

"By and large, for most of us, happiness is dependent upon our having our bodies fed and clothed and sheltered and our minds challenged to some satisfying adventures.

"Most of us cannot, like Diogenes, live in a tub with truth as our only companion.

"Most of us are not spiritually equal to the life of creative beggary by which St. Francis forgot himself into immortality. If we tried

it we probably would turn out as quite ordinary tramps.

"We are in bondage to our bank balances; we are chained to our machines; we are committed to quantity production; we would find it hard to be happy without a shirt.

"Our problem is to keep the spiritual sensitiveness of a St. Francis in the midst of plenty; to maintain the passion for truth and honor of a Diogenes in the midst of massive factories and in the warmth of imposing homes.

"If we can be big enough to be happy without a shirt, there is no reason why we could not have a shirt of the most exquisite fabric.

"The materialism of our times does not consist in things, but in our slavery to things."

Some form of worship is as old as the history of man. In the cave man it was possibly a fear of his god that greatly influenced. No matter how low his condition, it is normal for man to turn instinctively to the power that created him, and however dim that concept, it is native to the human soul to be searching after the power he sees governing the affairs of life.

A spiritual renaissance.—Some of our leading Christian thinkers at the present time have the feeling that we are on the verge of an age of a spiritual renaissance. This the author believes to be true, but certainly we have not

made much progress in this direction, save as we have begun to sense the need of worship. That we are at the beginning of an age of spiritual hunger seems true. It is the antithesis of the materialistic tide we are now in. Certainly out of the hurry and din of city life, the human soul longs for rest, quiet, and soul satisfaction, for "every soul that is truly alive has a garden to which no other holds the key. In hours of weariness, when it is breathless with the hot race of life and harassed with the babble of voices, it slips through the gate and walks in peace amidst the flowers. There is a garden of the soul also, of which that beyond the brook of Kedron is the type, where Jesus walks with his disciples, and the clash of the world cannot drown the music of his voice."* To some such garden as this Jesus often took his disciples, and it is not without significance that when the high priest's servants sought to convict Peter of being a follower of Jesus, they said to him, "You were in the garden with him." This was a great compliment to Peter, as it is to the man "of the garden" today, for every soul must have some quiet, secret spot away from the clamoring, contending crowd where he may go and commune with his Father.

The ancient Hebrew prophet spoke most sig-

*Herman, E.: *The Secret Garden of the Soul,* page 27.

nificantly when he said, "God is not in the thunder, neither in the whirlwind, but in the still small voice," for truly it is the "still small voice" and not the "loud speaker" that is significant. The greatest forces of God, as exemplified in nature, speak with great silence, yet they speak powerfully.

Worship is natural.—Worship is the natural expression of the religious life and is essential to the development of that life. Our fear is that this felt need is liable to run ahead of the church's supply. A few months ago a Y. W. C. A. secretary said to the writer, "Won't you come and talk to my staff for a few mornings?" And he asked, "About what?" She replied, "Worship." He then said, "Do you mean to indicate that your staff needs lectures on worship?" Her instant reply was, "Yes." "Are they not all members of some church?" Again she answered in the affirmative, but added, "They are not getting the satisfaction they want from their church services."

Church not satisfying.—Many times the statement is made, "I go to the church service on Sunday morning, but I come away empty." Many years ago a few spirits in our country urged that the church adopt the "social program." This was not done, and at the present time most of the social work in our cities is

carried on by organizations outside the church. Thus the church lost, through her failure to grasp the significance of the situation, one of the greatest service lines, and one of her greatest opportunities, until now we hear the statement frequently made that we are going to be "compelled to Christianize the social order."

Another opportunity presents itself to the church for today. Dr. Julius Richter some months ago, in speaking before a group of ministers said, "Our churches need a revival of worship." To enrich our Sunday morning church service to the degree that the spiritual nature of man is cultivated and spiritual desires satisfied, is the most imperative demand upon the church at this hour.

Worship as an art.—Worship itself is an art, and as an art, it must be learned.* Moreover, it is the all-embracing art, to which all the arts contribute. As the finest of all arts, it is correspondingly difficult to learn, especially with the meager background of training that we have had in our churches, both as laymen and ministers. We need to turn back but a few years in the pages of our church history to realize how little attention has been given to the study and practice of worship. We have been interested, above all else, in preaching

*Vogt: *Art and Religion.*

"great sermons," listening to great pulpit "pronouncements." We want to be highly and intellectually entertained, and call our ministers with reference to their "drawing qualities," and not with reference to their ability to lead us into a divine fellowship or experience with God.

The Reformation age.—In the days of the Reformation the church reached such a stage of antagonism that it was willing to consider almost anything that was anti-Roman Catholic. Protestants protested so strongly against the so-called abuses that had crept into the church that the reaction which followed resulted in their being against almost everything that the Roman Catholic Church favored, and they ruthlessly abandoned much that was really helpful to worship, without regard for its historic or spiritual value. The degeneracy of our worship is probably nowhere better exemplified than in the type of buildings we use. Many of our so-called church buildings of the present time are more fitted for forums or lecture halls than for temples of worship. Through the period of stress and strife the Reformers went far afield in their searching for something different from that maintained in the Catholic Church. Little attention has been given during the intervening centuries to the art of wor-

ship. The emphasis was placed upon the sermon; the people were hungry for an exposition of the "Word of Life," and yet there were only a few outstanding preachers developed during that period. Martin Luther went so far as to say that there could not be a "public service of worship without a sermon." At the time of Luther the sermon was very necessary as a method of teaching the Holy Scriptures, for they had been withheld in large measure from the people, since they were unable to read the classical languages, but with Luther's translation of the Bible into the vernacular of his time, this difficulty was removed. The emphasis Luther put on the sermon, therefore, seems strange to us today, yet it was just the thing needed for the age in which he lived.

Our educational progress.—Today we have religious educational departments, under trained leadership. The children and young people are receiving careful instruction in the Holy Scriptures at the hands of an increasingly capable corp of teachers. True, it is not all that we should like, but certainly we have advanced many leagues in this respect.

Conditions in England.—Percy Dearmer says, "One thing is certain, that if we expect our churches to be filled by means of preaching they will never be filled. . . . We shall

never draw people to church by such preaching as it lies with average human nature to deliver. We can only draw them by awakening in them the desire to worship together. How can that be done? By so expressing the worship that it does draw men. It must speak to them of God, his goodness and beauty; it must speak to them beautifully, as the arts, truly practiced, do speak.*

Preaching and worship.—One of the most thoughtful pastors in our country stated to me a few months ago, "I am greatly tempted to quit preaching for a time, in order to teach my people to worship." This is the feeling of many, but who has the daring to attempt it? Probably the best approach to it is on the part of the men who are content to preach short sermons and use them as a means of bringing this result. Certainly the writer would not have any one feel that he is not in sympathy with sermons. He is, and he believes they are a means of spiritual edification and should be long enough to be a finished homily, but it should be remembered that the sermon is not worship and should be used only as an aid to worship, even as music and architecture are aids.

*Dearmer, Percy: *The Art of Public Worship.*

Our dependence on worship.—If communion with God is an elemental need, certainly it goes without argument that the church must satisfy this inborn, normal, elemental need of the human soul. Roger Babson, in a bulletin sent out to the business men a few months ago, made this significant statement: "When a business man goes to church, he goes for spiritual refreshment and inspiration; what he does not get during the week. He wants spiritual help."

Along the garden fence on the farm where the author was reared, there was a row of beautiful sunflowers. When he was there on his vacation a few years ago, he noticed each morning that these sunflowers had their faces toward the east, waiting, it would seem, for the rising sun, and as it made its trip across the sky, they followed it all day. In the evening they bowed their heads to the west, as if to bid the sun "good-night," but the next morning their faces were again toward the east, again waiting for the rising of the sun. So, day in and day out, week in and week out, they followed the course of the sun. When he beheld it he thought, these flowers are sun worshipers, and it is the sun that has painted their faces and made them so rich in vitamines; they are creatures of the sun. Like-

wise, man is a God worshiper and he is like unto the God he worships, and since this is true, it is upon this basis and this basis alone that the church should build her service of worship, and it should be built with the idea of satisfying this inborn hunger of the human soul. If this is done, the multitude will drink at her fountains and feast at her tables.

The normal thing.—Let us see if this can be illustrated in a more practical way. When people want food, where do they go? You say, "To the restaurant." When they want amusement, they go to the theater; when they want spiritual food, we expect them to come to the church. But turn the matter around the other way. Suppose they go to a restaurant and there is no food, or to the theater and there is no amusement—how long will they continue to go? Suppose they go to church and there is no food for the weary soul, for the tired, worn spirit, no encouragement for those that mourn or are discouraged, how long will they continue to go?

"That church-going is declining is no longer debatable. Men are not thinking as they formerly did in regard to this matter. Years ago they grumbled and went to church; now they do not even grumble. They don't go to church, because they no longer attend what they do not

like. They cannot tell you in technical language why, but 'they just don't like it.' "*

The voice of youth.—Talk plainly to a group of college men and women; let them throw aside the cloak of conventionality, as they did in a recent Youth Convention when they asked the church for a more "worshipful service." This fact gives us some indication of the thinking of these young people. How long can the present order last? Certainly no longer than the time when these young people come into the leadership of the church. If we are to take stock of the situation, we shall not need to travel far until we find the real basis for the dislike. A church building that looks like a forum; a place where one often hears bad reading, poor singing, a mass of unmeaning organ music, antiquated or jazz songs, a sermon that neither inspires nor encourages; and the art one sees but dulls the feeling for the great cause one reveres in the heart. The word "duty" no longer holds or controls. Most people have a supreme reverence for God and religion, and if they can attend a service that does credit to his Name, they are very likely to go up to his courts with praise.

"Would you expect an admirer of Shakespeare to go regularly to a theater where all the

*Dearmer, Percy: *The Art of Public Worship.*

best and finest in Shakespeare was notoriously murdered by bad music, poor declamation, tawdry costume and bedraggled scenery? No, the real student would prefer to read Shakespeare at home.*

The writer was interested in a story told him by a young business woman who is not a member of any church. She said, "When I am tired and discouraged, I like to go to the little church around the corner and quietly slip in and rest for a while; then I go away and my load is lifted."

Worship and service.—The church must seriously undertake the task of enriching her church services if she is to satisfy the demand of the spiritually hungry multitude at her doors, and if she would energize her own membership. Ministers are asking, "Why cannot I get my people to serve as formerly?" Let us glance backward for a few years and look at the incentive or stimulus formerly used. What was it? Denominational rivalry, in which the Baptist Church was intent on having a larger men's class than the Presbyterians, or else the Disciple Church was determined to win in a Sunday school contest against the Methodists, while the Congregationalists worked with might and main to have a larger church

*Dearmer, Percy: *The Art of Public Worship.*

building than the Episcopalians. How much real worship could have entered into the lives of those who served when stimulated by such incentives? Denominations may be enlarged by such methods, but saints are rarely born or developed in such an environment.

We have had a veritable scourge of such false stimuli as "red and blue" contests, drives, campaigns, money-raising crusades, high-pressure evangelism—all of which have had a cheapening effect upon the churches. Such methods are falling into disrepute. Sensible people will no longer tolerate them, but what is to take their place? There was a time when the lagging church knew only the stimulus of the "annual revival" meeting, but even that is disappearing. Ministers, therefore, with no background of training in program making, or in how to conserve the energies of their people through organization, and not having learned the art of worship, are in a precarious position. As some one said, "Their backs are to the wall and they seem helpless." It is heartening, however, to discover that when men discern that God has provided a means whereby they may commune with him, may meet with him, and "talk face to face," or like the prophet of old, become enthusiastic, inspired, and stimu-

lated by his presence, no power on earth can for a single moment keep them from service.

May the writer be pardoned for relating a personal experience? During the last five years of his pastorate, he seldom urged his people to service, but he tried to make every public service of the church so worshipful that the people would have an experience with God, and as a result of that experience service came in a larger degree than at any previous period of his ministry. First, worship, and as a result of worship, service. Service in terms of the local church means a program which is to be worked out on a scientific basis, even as the form of worship has been on the divine basis.

A waiting church.—Many of our Protestant churches have the idea that they must be a "witnessing church" rather than a "waiting church." Action we have in abundance, but spiritual meditation is meager. The words of the Psalmist, "Be still and know that I am God," come with ringing force to churchmen today, for as was mentioned before, "God is not in the thunder, neither in the whirlwind, but in the still small voice." As Dr. Cadman recently said, "The great need of the hour is that the church may be solitary in her intercourse with heaven."

The word is unused.—The writer has been impressed in his travels over the Untied States for the past two years by the reports of the various state organizations. In all of these reports, two major notes are sounded, namely, "money raised and additions received" during the year. Of course, there are other items, but out of an experience of twenty-one state conventions during the years 1925 and 1926, the author humbly confesses that he heard the word "worship" mentioned only twice in such reports. The word does not seem to have a place in our vocabulary, much less in our thinking, and certainly but little in our practice.

In the matter of evangelism, stewardship, missions, benevolences, and other services of the church, we are making progress, but these are not major interests; they come as the result of an awakened consciousness of God. If we had a real worship period in every church, then how much easier and more normal would be all this development. We have begun at the wrong end; worship is first, and service is the result of worship.

Worship is fundamental in religion.—Worship alone satisfies the great fundamental, inborn yearning of the human soul. This elemental need of the human soul must be

satisfied, and our churches must take seriously this need. If they fail here, they are failing in their most fundamental work. In the genuine experience of worship there is a hightening of all the spiritual powers. Some months ago the writer found a teacher working on orders of worship for an Asiatic church. He said, "It seems to me that there should be in genuine worship rest, joy, and exhilaration of spirit." This is precisely what did happen in the early Christian church. "They took their food with gladness and singleness of heart, praising God and having favor with all the people" (Acts 2:46, 47). This religious experience re-creates the power for moral tasks. It is rest to the weary soul; it is tapping the source of power; it is realizing the divine presence; it is culturing the soul as in the presence of God. Worship is experiencing divinity, and thus divinity becomes righteousness as it touches the affairs of man.

A Roman Catholic layman was heard to say one Sunday morning as he was leaving mass, "It does one good to see Christ, if but for a moment." It is this experience that satisfies the soul, and this is needed, oh, so often needed in the rush and hurry of this age. One of our greatest leaders told me that he went to the Roman Catholic cathedral on an Easter Sunday

morning. When asked why he had gone, he replied, "To get the uplift of spirit that I needed."

The lesson of the mill pond.—A simple illustration may suffice to make clearer the writer's meaning. A few days ago he went to the old farm where he was reared. On the way, he passed by the old mill where he used to go quite regularly when he was a boy, to have his "grist ground." Often in the late spring, after a hard trip over the hills and through the woods, he carried his heavy grist into the mill and up the long, rickety steps where it could be poured into the great hopper, only to have the old miller say, "Boy, no more grist today." "What's the matter, Uncle John?" "The mill pond is dry and there is no power. You may go home and come back tomorrow." That night, up in a thousand hills, there were a thousand springs, each pouring its little stream into a rivulet, the rivulets uniting in creeks, the creeks into small rivers, and all emptying into the mill pond. The next morning the mill pond has been restored; the gate is raised, the stone burrs sing a merry song, and the "grist is ground." The writer wonders if that is not what David meant when he said, "Jehovah restoreth my soul." That is what worship does; it is communing with God, talking with

him, contemplating his goodness, rebuilding the depleted spiritual energy. Surely this restoration of soul that comes from worship is what the hungry multitude is calling for today. Again may it be stated that this is the church's problem—not creeds, not stewardship, not missions, not even unity, primarily,—but the ability to experience God. That is our present task.

CHAPTER III

Enriching Our Periods of Worship

I have set the Lord always before me.—Psalm 16:8.

III

Enriching Our Periods of Worship

As great as is the need for the enrichment of our worship, we must confess that our churches have given this fundamental theme but little attention. The call comes to the church to "Arise, O Zion, and put on thy garments of praise and devotion." As we ponder the seriousness of this subject, we must first of all inquire, "What have we done?" Historically speaking, we have followed in the wake of other Protestant bodies; doing certainly no more and possibly no less. We have only "marked time" along the highway of spiritual progress. As we think through our own history, we are reminded of certain phrases that open for us the threshold of our spiritual temple. The phrases are, "Preliminary exercises," "introductory exercises" and "worship programs." A current phrase in our church a few years ago was, "Brother A—— will conduct the 'preliminary exercises,' and Brother B—— will preach," or, "Brother A—— will take charge of the 'introductory exercises,' and Brother B—— will bring us the message."

"Our preliminaries."—Dr. J. H. Jowett, in his splendid book on *The Preacher, His Life*

and Work (page 155), gives us a striking paragraph on "preliminaries." He says, "They are a sort of indifferent passageway leading to a lighted room for the main performance. If we think of prayer as one of the 'preliminaries,' we shall treat it accordingly. We shall stumble up to it and stumble through it. We shall say what 'comes to us,' for anything that 'comes' will be as good as anything else. We have prepared the words we are to speak to man, but any heedless speech will suffice for our communion with God. So our prayerful people are chilled and our prayerless people are hardened. We have offered unto the Lord God a 'preliminary' and lo, 'the heavens are as brass and the earth receives no rain.' "

Public prayer.—There is also a distinct lack of real prayerfulness in our public services. Men do not learn to pray in public, but in private. Weakness in this respect is an indictment against the life of either the minister or the layman for lack of private communion with God. The author remembers quite well a conversation with the great English evangelist, "Gypsy" Smith. In speaking of a certain minister, Mr. Smith said, "No, I fear he has never met the Lord." Then he added, "I can tell within two minutes after a minister begins to pray whether he has met the Lord or no."

Dr. Jowett gives us this advice, "Regard your prayers and Scripture readings not as 'preliminaries,' but as essentials, and regard your sermon as a lamp whose arresting beams are to be fed by holy oil that flows from the olive tree of sacred communion with God."*

Reading the Scriptures.—The spirit of worship in the public service is greatly influenced by the reading of Holy Scripture. Mr. Hawley says, "You could tell that John Angel James was a great spiritual power by the way he used to open his Bible and the way in which he closed it." The Scripture reading is not something to be "just gotten through." In the orders of the ancient church, the reading of the gospel was given the first place, the epistle second, while third place was given to the reading of the prophets and Psalms. Considerable attention was given in all these to making this part of the service very impressive, and not without significance. It is a matter of common knowledge that few of our modern Protestant churches really know how to read their responses. This is because of the little attention that has been given the matter. Congregations that have been given training soon learn to read with beauty and impressiveness.

**The Preacher, His Life and Work,* by J. H. Jowett.

Materials used.—The use we make of our devotional materials, such as the reading of the Scripture, our prayers, our following every item of the service, and consciously appropriating the thought of the hymns, the prayers, and responses, making them the soulful experience of our own praise, devotion and prayer, will add greatly to the spiritual uplift received from the church service. The way we regard these aids to worship bespeaks the attitude of the human soul toward God. A music professor once said concerning a widely advertised pianist, "No, he is not an artist; he does not fondle his keys."

The sermon.—As a matter of fact, in our church services we have built everything around the sermon. It has been made central in our worship, but the place of the sermon is now undergoing a change. It is no longer peculiar to the church, for we can get sermons from the "air," from editor's desks, from newspaper offices, from college chairs, from community forums, from labor halls, and occasionally a prophetic statement from the White House. Men are decreasingly going to church for the sermon. The church no longer has "a corner" on the sermon. In our ministerial training we have been taught to preach; we have been "sermon builders"; we have

"thrilled" our audiences, but alas! we are not so apt in moving them to an "experience with God." To the average churchman, "listening to a sermon" is worship; but it is not worship. The sermon is an aid to worship; the music is an aid to worship; architecture is an aid to worship; the reading of the responses is an aid to worship; the communion is an aid to worship—but these are not worship.

The communion.—If we were to select any one item in the morning worship that could be said to be regulative of the entire service, of course it would be the communion. In the early church, the observance of the communion created its own order and was regulative of all the period (see chapter vi). All else led to and found its complement in the Eucharist Feast. The communion celebrates the two historical events upon which our Christianity hangs, namely, the death and resurrection of Jesus. It is a rededication of ourselves to the fellowship of his suffering, and thus to his service.

The Eucharist stands for both the death and resurrection.—"The Eucharist is not only the celebration of Christ's death, but also of his resurrection; not only a dying with him, but also a rising again with him. This connection of the Eucharist and the resurrection is clearly

set forth in the fourth gospel in the great discourse about 'the Bread of Life.' "* "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (John 6:54). "Unto us hast thou given spiritual food and spiritual drink and eternal life through thy Son," are the words of the prayer in the *Didache* (10:3); and Ignatius calls the Eucharist "the medicine of immortality," and "the pledge of eternal life." Irenaeus declares, "Our bodies, which partake of the Eucharist, are no longer corruptible, for they have the hope of the resurrection to eternal life . . . . in due season, they shall arise." These conceptions of the Eucharist go back to the earliest times. They have their roots in the resurrection of the Lord. The communion is a corporate of the body of Christ —the one holy, catholic church throughout the world. It is the mystic center of all Christian worship, the grand climax in all the orders of worship.

Worship defined.—Worship is experiencing the sense of God. Let us analyze this brief phrase—worship is an experience. An experience with whom? The answer is, God. Worship is movement, rhythm, harmony—it is experiencing God in the largest sense possible for

*See *Spirit of Worship*, by Heiler, page 34.

the individual, and thus every human soul may find its complement in this experience. This experence "must extend from a vision of God, through the valley of humility, up the sunlit slope of vitality, to the being illuminated with the presence of God, and then dedicated to his service."* Worship is a divine experience,—an experience with divinity, and religion is an experience of divinity before it becomes righteousness in the midst of humanity. Experience is the basis of growth. God is the ideal companion of the inner life. In this realm, we walk and talk with him. To him we express our soul's most intimate and sincere desires. It is "the feeling of the presence of God in the affairs of life, the realization of the meaning of sonship, the conscious partnership in the life of God, the becoming possessed of the mind of God, and being consciously guided by the indwelling of the Holy Spirit in the choices and activities of life"† that really gives man his rightful place of fellowship and sonship with God.

The atmosphere.—It is possible for the church to become the "holy of holies." "It should be a place where cares are dropped, animosities vanish, and struggle gives place to

*See *Art and Religion,* by Vogt, page 146.
†Article by Dean H. B. Robison in *The Christian.*

poise—where men sink from view and God stands before us. In such a church, without conscious analysis, the people will get the spirit of it all and will understand when all join in saying, 'The Lord is in his holy temple; let all the earth keep silence before him.' "* Dr. Cadman says of the ministers who shepherd such a flock: "They are the ambassadors who echo in their devotional speech the accents of the Eternal Voice; whose ministrations unveil the mysteries of the unseen."

There are six things that enter into the creation of atmosphere.

First, architecture helps. The building, however small, should, by its very presence in the community, bespeak the purpose for which it was constructed. How unfortunate that we have lost this element in our church architecture! For the past fifty years we have been building "meeting-houses"—buildings which would serve as a public forum, or a community gathering, but bear little resemblance to a house of worship. There is but little in such buildings that arouses in the soul the desire to commune with God, or to make us forget for the moment the material world, or that which carries the mind captive to that strange shore of the uni-

Ambassadors of God, by Cadman.

verse which is more of the mold of heaven than of earth.

Possibly the Gothic type of architecture, at least in the northern sections of our country, is the best type of church architecture available today, and in the southern sections where the warmer weather prevails, some form of the so-called "Spanish" type is preferable.

In *The Purpose of Gothic Architecture*, Vol. II, by Porter, Dean Suger is quoted as saying, "When the house of God, many colored as the radiance of precious stones called me from the cares of this world, then holy meditation led my mind to thoughts of piety, exalting my soul from the material to the immaterial, and I seemed to find myself, as it were, in some strange part of the universe, which was neither wholly of the baseness of the earth, nor wholly of the serenity of heaven, but by the grace of God, I seemed lifted in a mystic manner from this lower toward that upper sphere. This is the emotional power, the peculiar quality, that is produced by the Gothic. This power it raises to the supreme height. No art could better express the emotions, the aspirations of the Christian religion. Age cannot wither nor custom stale the infinite variety of this exquisite art so eternally fresh."

When Michelangelo was on his death-bed,

the priest came to minister to him and as the crucifix was held before his eyes, he looked up into the face of the priest and said, "Father, the spirit is good, but the art is certainly bad." So it hath been with our churches—our motives have been good, but poor art has prevailed. However, this condition is being rapidly changed.

The second thing that enters into the creation of atmosphere is the attitude of the minister when he enters the pulpit. This has much to do with the atmosphere of the service. His face should "shine," as did the face of Moses when he came from the presence of the Lord. A needy people should send a minister to the source of divine power before he is ready to conduct such a service.

All details should be arranged. The minister's own notes, books, and the like, should be in due order; no whispering with the organist or the musical director. Every action should be well timed and every movement should be one so well ordered as to detract in no wise the mind of the worshiper from the purpose or intent of the meeting.

The pastor as priest and prophet.—He is in the pulpit for one purpose, and that one purpose will be achieved in several different ways. The three climaxes of the order of worship are: (1)

the Period of Intercession, (2) the Sermon, and (3) the Communion. The pastor is both priest and prophet. Many preachers feel they are prophets only, but unfortunately all preachers are not prophets, however much they feel themselves to be, but all, with diligence, may become priests, and may be used of God to lead the people into his presence, and it is far better to be a good priest than an "imaginary" prophet. We are told today that we are not producing a large number of really great preachers. Whether this is true or not, the author does not know, but he is sure that we need to return to both of these phases of the work of the ministry as it relates to the Sunday morning worship. In the conduct of a worship service, he is pleading for a heightening of priestly powers, and how much we need the return to the prophetic power—the inspiration, vitality, and vision of the prophet! The minister must be given freedom to voice, without faltering, his message for this age. He must be redeemed from the place where the modern, materialistic world has placed him, to the divinely appointed leadership of the church as it faces the great spiritual, social, educational, interracial and international problems that confront us. As a priest, he must lead his people to the spiritual altar where they may see the face of God, and as a

prophetic leader, his pulpit must be the place from which the ideals of Jesus, his character, his purity, his forgiving power, his standard of living, his pre-eminence, must be taught with telling power. Do men see the Father's face, do they hear his voice, do they feel the grip of his purposes, is there the sublime appeal of love, is there a straightening out of moral crookedness in human conduct, are sinners warned, are his ideals made alluring, are men led into the perfect likeness of Christ? If so, then the prophet hath spoken, the trumpet of God hath sounded, and who can resist?

Third, the musical director and organist create atmosphere. It is not enough that our musicians should merely know music, but they should know how, by means of music, to create an atmosphere of worship; for music is the matrix out of which the atmosphere of the service is born. A current expression among musical directors is, "I arrange my music to fit the sermon." Whereas a much higher ideal would be to select the music with reference to creating a worshipful atmosphere, in which the spirit of reverence may be born.

If the choir uses gowns, they should be simple—not overdone; certainly not "vestments," but simple academic gowns; perchance of dark oxford gray with a beading of blue or maroon,

with large, but not flowing sleeves. The author believes in the use of the simple gown because of its effect on the choir, for, by the use of these gowns, it is merged into the surroundings. It is no longer a group of individuals, but a distinct body set into the service for a definite purpose and, in looks and intent, determined to carry out their part of the morning worship with reverence and diginity.

Fourth, worshipful atmosphere is determined by how we enter the church. The atmosphere of the church is a matter that is created not only by the minister and choir, but by the congregation as well. On entering the church, we have the bad habit of talking and visting with our neighbors until the beginning of the hymn. To have the people spend the period of the organ prelude in conversation is an experience common to many of our Protestant churches. They are accustomed to consider the organ prelude as "a curtain-raiser," whereas it should be a period of quiet and devotion that would enable the human soul to get ready for the great spiritual venture with God. The proper atmosphere can best be created by the members of the church kneeling or bowing their heads in silent prayer.

Late comers.—Late comers are quite disturbing and only well trained ushers can take care

of the situation they create. Of course, it is too well known to repeat that no one should be seated during the prayer, reading of the responses, singing of a solo or anthem. Nothing helps late comers to acquire the habit of punctuality more than to require them to stand in the rear of the church until a proper time for them to be seated. The congregation that is properly taught the meaning of the worship service will feel that they are going to the church service to help create the atmosphere out of which holy aspirations may be born, conduct may be changed and men's souls be reinvigorated in the presence of God. Such a congregation will not likely be late to the service.

Fifth, elders, deacons, and ushers create atmosphere. Poor ventilation, a cold house and a body of "talkative" ushers will ruin any service! Next to the minister and choir, the ushers should be carefully trained, for two preeminent reasons: (1) What they do helps to create and maintain the right atmosphere; (2) their relationships to the stranger, the visitor, as well as to the members of the church, have much to do in making them feel at home. Too great care cannot be exercised in this respect.

Elders and deacons.—The elders and deacons have an important part in the worship, especially when it comes to the climactic period.

Reverence, intelligence and seriousness should characterize the action and words of these men. All the floor movements should be well in hand. No action needs to be stilted, but should be very carefully planned. The children from our public schools are our severest critics if there is awkwardness and slovenliness on the part of our church officers. They are being taught that every floor movement means something, and are careful observers of everything that goes on in the church service.

We may be pardoned for mentioning the informal way in which the elders and deacons sometimes come forward to receive the offering and serve the communion. There should be orderliness and precision. All the officers on duty at a particular service should be seated in the rear of the room, and at the proper time should come forward, two by two, in orderly fashion. Frequent rehearsals should be held when new officers are being introduced into the church service, which will obviate much conversation in the rear of the church.

Elders at the table.—The elders who are to officiate at the communion table should be mindful that this is not the time for the "long prayer" of the church. Rather it is merely a time for "thanksgiving." No greater mistake could be made by the eldership of the church

than to engage in long prayers on this occasion, attempting to cover, in an inferior way, much the same ground that the minister has covered in the "Period of Intercession," or to rehash the sermon, or utter some well-known platitudes.

Sixth, the conduct of children in the church service is a factor in worship atmosphere. Children should be taught from the very first to respect the church building, not as a fetish nor as an idol, but as their own spiritual home. If this teaching is linked with soberness on the part of the parents, it will have a most important influence. The playing of the children in the church, even on week days, should never be tolerated, but they should be taught to respect it as a holy place. Some one said, when discussing the subject of the reverence of children for the church building, that the place to begin such teaching was with the deacons, ushers and grandmothers. The author has experienced little difficulty with reference to the conduct of children in the church, with the exception of those who have imitated the unthoughtful conduct of the grown people in the unpardonable habit of talking in the house of God as the church service begins.

CHAPTER IV

The Path of Spiritual Procedure

God is Spirit, and they that worship him must worship in spirit and in truth.—John 4:24.

IV

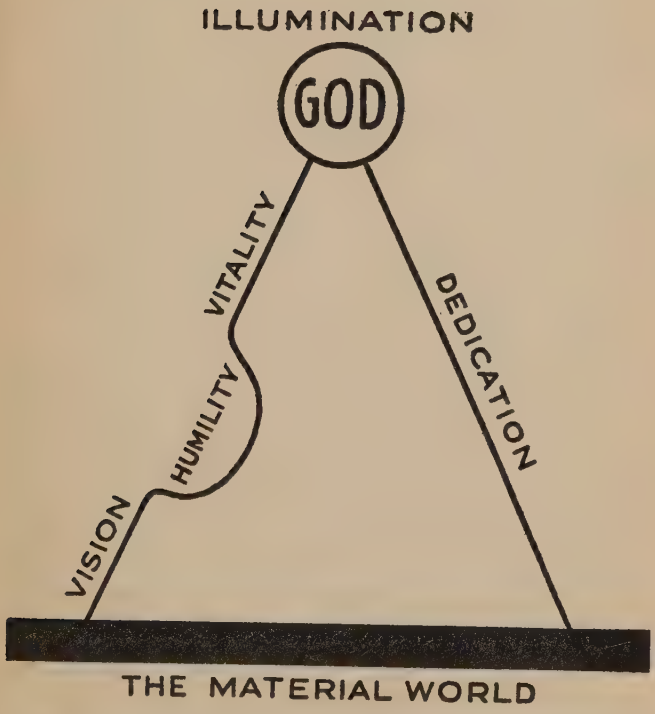
The Path of Spiritual Procedure

In the last few years our psychologists have traced the psychology of child development. In equally as accurate a fashion we have traced the experience of the human soul in worship. The order of worship should be created according to this experience. Then, unquestionably, the order of worship will satisfy the human soul, for it will be according to the universal experience of devout souls, as they have realized God throughout the ages. The author can see no greater inconsistency in attempting to formulate a form of worship, based upon a universal spiritual experience, than to formulate social laws, based upon a generalized social experience. Take, for example, the social experience through the centuries of different peoples, and then from these social experiences deduce certain laws. Thus we have our social laws. In the same way and proceeding on the same basis, the writer is convinced that we can take the experience of the modern man, the experience of the "holy men of old," "who spake as they were moved by the Holy Spirit,"—men who attempted to, or who did, actually realize

God—summarize all these experiences, and then we can deduce from them a law, form, or path. Call it by whatsoever name you like, but the fact remains that here we have the norm of the soul as it longs for and experiences God. Certainly, if this analysis be made with care, the conclusions at which we arrive may be safely relied upon.

The following graph is a crude attempt (and such only could a graph be in an attempt pictorially to represent a spiritual matter), to depict the experience of worship. For want of a better phrase, the writer has called it "The Path of Spiritual Procedure"; and the words, Vision, Humility, Vitality, Illumination, and Dedication are, in his judgment, as fitting words as may be found to indicate the successive movements of this experience. They are not the only words that could be used, to be sure, but after having weighed many other words and phrases he has fallen back on these, not that they comprehend all the steps of this pathway, but they serve as indicators to show us the way.

Explanation of graph.—Starting with the base line, we have here the regular "work-a-day world," the "materialistic world," the so-called "everyday world." Now we proceed upward from the realm of the material to the spiritual realm of the One, namely God, then


ILLUMINATION
GOD
VITALITY
DEDICATION
HUMILITY
VISION
THE MATERIAL WORLD

back to the realm of the material, to infill it with the will of the One. Unfortunately, worship does not proceed in a straight line (if it did, our task would be simpler), but worship represents a "conflict of emotions and an attempt at their reconciliation."*

The classical illustration of this "path of spiritual procedure" is to be found in the sixth chapter of Isaiah, which is known as Isaiah's spiritual autobiography. Herein we have the finest of all models setting forth the prophet's spiritual experience.

Vision.—Isaiah, the young prophet, goes into the Temple, perchance at the morning hour of sacrifice, and he describes his experience as follows: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory."

Humility.—As Isaiah stood in this divine presence, the reaction that came to him was that of his own sinful life, and he cried out, saying, "Woe is me! for I am undone: because I am

*Art and Religion, Von Ogden, Vogt.

a man of unclean lips; for mine eyes have seen the King, Jehovah of hosts." Here is his prayer of humility, superinduced by his vision of God.

Vitality.—Note the next step. After Isaiah had gone through the valley of Humility, Jehovah sent one of the Seraphims, and he had a live coal from off the altar with which he touched his lips and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is forgiven," thus the divine life, the divine strength vitalized his soul.

Illumination.—Then he stood before the presence of God, with his whole soul illuminated with the divine light, and he, like Peter on the Mount of Transfiguration, would gladly have stayed there in the presence of Jehovah, but Jehovah speaks again, "Behold my people; they follow not after me; in my ways, they do not walk. Who will go? Whom shall I send?"

Dedication.—Then the man who had seen God, who had gone through the valley of Humility, who had been divinely Vitalized, and Illuminated cried out, "Here am I; send me."

The above experience (not the mere words) —mark out the soul's pathway in its experience of God. "In these few verses we are able to recognize all the distinctive movements and moods in the human soul's apprehension of the

being of God.''* Dean Sperry calls it ''the formal pattern of the experience of man's love of God.'' Personally, the writer should use the word, ''experience,'' instead of his word ''love.''

''The formal transcript of the spiritual life.'' —The foregoing graph is not a blackboard method, nor is it a device, but a fundamental law in religion, for it is the form or norm of man's experience with God. This form gives the guiding principle in the formation of the Orders of Worship, and contains within its scope the varying emotions to which the human soul is subject in its attempt to realize God. In the experience of worship, we have the various elements of vision, praise, penitence, forgiveness, thanksgiving, petition, intercession, edification, inspiration, consecration, and benediction. In an order of worship these various moods of the human soul, in all its movements, rhythm, harmony, and intensity, will be expressed through hymns, responses, sermons, prayers, and anthems.

This form as attested by spiritual experiences.—The form of worship is as old as worship itself, which is another way of saying that it is as old as the history of mankind. Back of the early Christian church was the worship of

**The Mystics of the Church,* Evelyn Underhill, page 32.

the synagogue, greatly influencing it in the early days. In the writings of the later New Testament period, we have the doxologies of Paul, the choruses of the apocalyptic visions, and the songs of the New Testament. In the *Didache,* in the report of Pliny to Trajan, in the defense of the Christians by Justin Martyr before Caesar, in the *Apostolic Constitutions,* and other ancient manuscripts we have the basic principles set forth in varying forms, but all agreeing in this norm or "path of spiritual procedure." This is not a form of literary construction but "the formal transcript of the spiritual life."* Examples of this are:

Isaiah 6: (Isaiah's spiritual autobiography.)

1. Vision.—"I saw the Lord."
2. Humility.—"I am a man of unclean lips."
3. Vitality.—"Thy sins are forgiven."
4. Illumination.—In the Divine presence.
5. Dedication.—"Here am I; send me."

Paul's Spiritual Experience—

1. Vision.—On the way to Damascus, the divine light. "I was apprehended."
2. Humility.—Three years in Arabia. "The old man was crucified." Romans, chapter 6.
3. Vitality.—"Christ liveth in me."
4. Illumination.—United with Christ. "For me to live is Christ."
5. Dedication.—Debtor to all men. "I can do all things."

*Sperry, W. L.: *Reality in Worship,* page 283.

Andrew's experience.—John 1:36.

The Transfiguration.—Mark 9:2; Matthew 17.

Psalms 42, 43, 193, 23; 1 Corinthians 13.

Changing the form from that of the spiritual and psychological to that of the literary, we have the following analysis.*

Psalm 90:

Thesis.—Lord, thou hast been our dwelling place
From everlasting to everlasting, thou art God.
Verses 1, 2.

Antithesis.—Thou turnest man to destruction,
A tale that is told. Verses 3-11.

Synthesis.—a. So teach us to number our days,
Return, O Lord, how long? Verses 12-17*a*.

b. The work of our hands, establish thou it. Verse 17*b*.

John 1:1-14:

Thesis.—In the beginning was the Word. Verses 1-5*a*.

Antithesis.—The darkness apprehended it not,
His own received him not. Verses 5*b*-11.

Synthesis.—a. As many as received him, born . . . of the will of God. Verses 12-13.

b. The word was made flesh, we beheld his glory. Verse 14.

Revelation 7:9-17:

Thesis.—A great multitude which no man could number . . .

Amen. Blessing and glory . . . Amen.
Verses 9-12.

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*Sperry, W. L.: *Reality in Worship*, pages 283-286.

Antithesis.—What are these?
They which came out of great tribulation.
Verses 13-14.

Synthesis.—a. Before the throne of God, they hunger no more, neither thirst any more.
b. The Lamb shall feed them,
God shall wipe away all tears. Verses 16, 17.

The emphasis on worship in the post-apostolic church.—It is not the author's aim to write a history of worship, but a single glimpe into the life of the early Christian church will be helpful at this time. He is aided in this statement by Dr. Heiler's recent book on *The Spirit of Worship.* He says, "The Christian life has two focal points: One is the quiet chamber of private prayer, the secret communion of the soul with God; the other is the great fellowship of the church in prayer, the solemn and ceremonial communion with God of the assembled community."

Public worship has been the spring from whence has come the enduring qualities of faith and the abundant life. From this source came two streams of living water. The first was that of private prayer and secret communion of the soul with God, and the other was the solemn public assembly of the faithful in their worship of Almighty God.

Its source.—The worship of God, as interpreted by Christ, is the source of the Christian life and the inspiration of its service. It takes on many different forms, but the experience is one. The expressions of it are as different as are the races of men in their ways of thinking and their habits of living.

The earliest forms.—From the historic side, all the various liturgies in existence today go back, directly or indirectly, to the earliest forms of Christian worship. It is hard to state just when or where these various branches of Christian worship were formed and the varying conditions that gave them birth, but of one thing we are quite sure, namely, that Christian worship found its expression in simple liturgical form early in the Christian era. Another thing we can mention as reasonably certain is that the early Christian worship surpassed "all others in power and depth."

The heroic period.—The heroic period of the church was in the first three centuries. Something created that condition. What was it that took the raw recruit from paganism and molded him into the hero of the early church? Unhesitatingly we answer that it was the example of the apostles and the intimate communion and overflowing life of their public worship. Fortunately, we have portions of these litanies

(used in their public worship) left us, and from these we may gather something of the content of this early worship.

The sources.—Here are some of the sources of historic material:

1. The Doxologies of the Pauline Epistles.
2. Songs of the New Testament.
3. The Didache.
4. The Lost Church Order.*
   (Six forms. These are based on "The Lost Church Order.")
   a) Canons of Hippolytus
   b) The Egyptian Church Order
   c) The Egyptian Heptateuch
   d) The Verona Latin Fragments
   e) The Testament of Our Lord
   f) Constitutions Through Hippolytus
5. The Apostolic Church Order.
   (This has been preserved in Greek, Latin, Syriac, Coptic, Arabic, Ethiopic.)
6. The Didascalia.
   (The first six books of The Apostolic Constitutions.)
7. The Jewish Synagogue Orders.
8. The Writings of Justin Martyr.
9. The Report of Pliny.
10. The Apostolic Canons.
11. The Edessene Canons.
12. The Apostolic Constitutions (Books I to VIII).
13. Sarapion's Sacramentary.
14. The Pilgrimage of Sylvia.†
15. The Catechetical Lectures of St. Cyril of Jerusalem.
    (English translation in Oxford Library of "Fathers.")

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*MacLean, Arthur John: *The Ancient Church Orders,* chap. i.
†Duchesne: *Christian Worship,* pages 541-571.

New Testament examples of this material.— It is the thought of the best scholars of the present that in the later New Testament literature, we have many quotations or phrases formerly used as worship material in the church, that were caught up by these writers and thus transmitted to us, at first orally, and then later in written form. For example, in Paul's epistle to Timothy, we have in 2 Timothy 2:11-13:

> Faithful is the saying:
> For if we died with him, we shall also live with him;
> If we endure, we shall also reign with him;
> If we shall deny him, he also will deny us;
> If we are faithless, he abideth faithful;
> For he cannot deny himself.

"Rhythmical saying or a hymn composed in the face of persecution.*—Polycarp c. 5. Cf. 1 Timothy 1:15; 3:1; 4:9; Romans 13:9.

Also 1 Timothy 3:16:

> He who was manifested in the flesh,
> Justified in the Spirit,
> Seen of angels,
> Preached among the nations,
> Believed on in the world,
> Received up into glory.

"Strophies from a Christian hymn."†

In Ephesians 5:14, we have a hymn of penitence:

**International Commentary*, vol. II, Timothy—in loco.
†Meyer's *Commentary*—in loco.

Awake thou that sleepest,
And arise from the dead,
And Christ shall give thee light.

The following doxologies are found in Paul's Epistles.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church, and in Christ Jesus unto all generations forever and ever. Amen. —Ephesians 3:20, 21.

Cf. Galatians 1:5; Romans 9:5; 11:33; 1 Timothy 1:17; 1 Peter 4:11.

(A double salutation and blessing.)

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible.—Ephesians 6:23, 24.

Now our Lord Jesus Christ Himself, and God our Father, Who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.—2 Thessalonians 2:16, 17.

Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.—2 Thessalonians 3:16.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.—1 Thessalonians 5:23.

Apocalyptic Choruses, found in Revelation. 4:8. Cf. Isaiah 6: (Trisagion).

Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come.—Revelation 4:8.

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory and blessing.—Revelation 5:12. Cf. Revelation 7:12.

Hallelujah; Salvation, and glory, and power, belong to our God; for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.—Revelation 19:1, 2.*

*In a later volume on "The History of Worship," the author will go further into this field, but this is enough for our present purpose.

CHAPTER V

The Technique of Worship

Lord, teach us to pray.—Luke 11:1.

V

The Technique of Worship

Public worship in the church is expressed through "Orders of Worship." In our churches today there are in use three types of these Orders: (1) Oral; (2) outline, and (3) written.

The oral order.—The oral order of worship, as it is commonly used, consists of a card in the minister's hand, another on the music rack of the organ, and possibly a third in the hand of the musical director. Thus the minister, the organist, and the musical director are "conducting the service." They know where they are going, but the audience has no such information except as they may have learned it from previous experience.

The outline order.—The outline order of worship is far better than the oral one. It consists, in its usual form, of a four-page folder, on the second page of which is the order of worship in outline; the various items of the order are set forth, the numbers of the hymns are given, the responses are indicated, and so on through the order.

The written order.—The written order of worship is one in which all of the order is written, save the sermon and prayers.

Personally the writer is not committed exclusively to any one of the above, but believes that those who are making up the orders of worship should be governed by the six following principles, so that whatever type of order is used, it should be characterized by:

First, *simplicity*.—Being so simple that even the humblest man or woman, boy or girl present can follow without undue effort, and sufficiently clear that the part of the order for which the congregation is responsible may be easily understood.

Second, *scripturalness*.—Worship must not be subsidized to a given theological concept, but made up of the very highest type of devotional materials obtainable; such as the best hymns and the most beautiful paragraphs of devotional literature. There is an urgent call now for the use of more Scripture in our church services, so that we may consciously appropriate this great literature and make it the expression of our own souls. This also gives opportunity to teach the worshipers these rare passages of holy writ. The children have been known to quickly commit the entire order of worship. These will remain in the subconscious mind of the child as conduct forming material throughout life.

Third, *democratic.*—Ministers have been unconscious autocrats in the conduct of the church service. It has been too nearly "handed-down" to the people. Give any audience of American citizens a chance, put something into their hands by which they may follow the service and they will quickly respond. A young preacher asked the writer how he could get a larger participation on the part of his people in the church service, and he was told "to give them a chance." In the oral order, the minister conducts the whole service; in the outline order the congregation has a small part, but in the written order the minister, choir, and congregation each have a definite responsibility in the conduct of the service.

Fourth, *unified.*—Since worship is experiencing the sense of God, and since it is movement, rhythm, harmony, we must be sure that these essentials are not broken, but that the experience has right-of-way undisturbed. Many orders of worship are but compilations from the ancient orders, where the social conditions, the thinking of the people, and the whole aspect of life were different, and though they were beautiful and ornate in an age long gone by, they are likely to be useless and lifeless for this hour. The author likes the statement from Dean Sperry's valuable book, *Reality in Worship*

(page 297), in which he says, "A living organism is dismembered to yield a prayer here, a set of short responses there, and then these mutilated fragments are laid bone to bone, in the hope that they may come alive. This they usually fail to do! Most of our 'enriched and beautified' services are lifeless mosaics, betraying a mechanical ingenuity on the part of an editor and compiler, but no originality and no immediate inspiration." Such attempts always remind the writer of St. Maria Maggiore, the ancient church in Rome, wherein may be found beautiful materials from the broken and ruined temples, but much of this material was designed for a different purpose than that for which it is now being used, and, to say the least, there is lack of unity and harmony.

Fifth, *beautiful.*—Beauty is one of the unconscious factors. Beauty, like the dew, sweetens, refreshens, and vitalizes all of our religious work; beauty is akin to the divine, and since we have such an abundance of material, there is no excuse for offering something that is not beautiful to our thoughtful and art-loving people. Moreover, the people of our churches, in trying to live the harmonious life, are more and more influenced, though it may be unconscious, by the power of beauty.

We need not expect our people, who, when

they build their homes, put in months and even years in study and research, both as to architecture and furnishings, to be satisfied with an ugly church building, or with an inharmonious, inartistic, inarticulate order of worship.

Sixth, *psychological.*—"We should see to it that the outward expression in our order of worship parallels the inner course of the experience of worship."*

Having briefly considered the three types of orders and the six principles which set forth the necessary elements in the creation of an order of worship that will enable us to have the spiritual experience, there is probably no better way adequately to explain our meaning than to take up for detailed study the various items of an order of worship. (The reader should keep in mind the graph on page 93.)

ORDER OF WORSHIP

Organ prelude—

(Let all the people be silent and offer a brief prayer.)

The organ prelude is a definite part of the order of worship. Men and women come into the church on Sunday morning with their minds on almost everything but God. If the organist is wise, she will select some beautiful, soft,

**Art and Religion,* Von Ogden, Vogt, p. 152.

sweet music that will unconsciously steal into the hearts of her auditors "ere they are aware," and bring them into a worshipful attitude. Alas! just here a majority of our congregations, instead of lending an atmosphere of worship by their attitude, go quite through the organ prelude laughing and talking with their neighbors. Many congregations seem to have this habit so deeply ingrained that some have thought it would be impossible for them ever to rid themselves of it, but such is not the case. The author knows scores of churches that he has personally visited that are successfully following this suggestion. It was his good fortune last year to attend one of the historic churches in a large city. This church was neither Catholic nor Episcopal, but a Protestant church. As the people assembled, the whole atmosphere of the church began to take on a worshipful air. The members, after taking their pews and disposing of their wraps, reached down and pulled out from under the seat a plush cushion and knelt upon it for two or three, yea, even ten minutes of silent prayer. Long before the choir and minister came in the atmosphere was one of reverence. The people had come together for one purpose and that purpose was for the worship of God and communion with him.

Vision

If, in writing an order of worship, it is desired to emphasize a certain idea or part, the idea is repeated, but in different ways. In this order, vision is expressed in four ways:

1. In the Processional Hymn.
2. In the Invocation.
3. In the Scripture Reading (Old Testament).
4. In the Gloria Patri.

Processional hymn—

1. Holy, holy, holy! Lord God Almighty!
   Early in the morning our songs shall rise to Thee;
   Holy, holy, holy! merciful and mighty!
   God over all, and blest eternally.

(The first verse to reach the audience as a whisper, sung in the distance.)

2. Holy, holy, holy! All the saints adore Thee,
   Casting down their golden crowns around the crystal sea;
   Cherubim and seraphim falling down before Thee.
   Who wast, and art, and evermore shalt be.

(The second verse to be louder, but not the full volume of either the voices or organ.)

3. Holy, holy, holy! tho the darkness hide Thee,
   Though the eye of sinful men Thy glory may not see;
   Only Thou art holy, there is none besides Thee;
   Perfect in power, in love and purity.

(Audience should arise as choir marches into the choir stalls.)

4. Holy, holy, holy! Lord God Almighty!
   All Thy works shall praise Thy name in earth, and sky and sea.
   Holy, holy, holy! merciful and mighty!
   God over all, and blest eternally.—Amen.

(On the fourth verse, the full volume of choir, audience, and organ.)

The Processional Hymn has a distinct religious value, for even if the auditors go through the Organ Prelude without the spirit of worship, certainly the Processional Hymn will have the effect of concentrating attention, especially since they are asked to rise as the choir comes into the stall and join in the singing.

Invocation.—(Remain standing.)

The invocation should be carefully prepared by the minister, who should always be the one to conduct this part of the service. To invite a stranger to perform this task is to invite distraction, confusion, and sometimes failure. The minister should carefully prepare the invocation, so as really to make it envision God. Too many times it is left to spontaneity. It is a difficult thing to do well, and every word of it should show careful thought and preparation, so that the people may be led to see "the Lord high and lifted up."

Scripture reading.—(Old Testament Lesson.) (Seated.)

Minister—

Oh, come let us worship and bow down; let us kneel before the Lord our maker.

Congregation—

For he is our God and we are the people of his pastures, and the sheep of his hand.

Minister—

Jehovah reigneth; he is clothed with majesty;
Jehovah is clothed with strength; he hath girded himself therewith; the world also is established, that it cannot be moved.

Congregation—

Thy throne is established of old:
Thou art from everlasting.

Minister—

Thy testimonies are very sure;
Holiness becometh thy house,
O Jehovah, for evermore.

The Old Testament lesson should carry the idea of the "worship of the Lord." Many have instructed the public in the matter of reading responses. The only suggestion the writer has is this—the lines should be read as any other body of literature, with the simple understanding that two are reading it instead of one. Certainly no such method as the "sing-song" or "rhythmic" manner should be used. Rather should the words be thoughtfully and accurately pronounced. They should not be read too slowly, neither too fast. Good reading becometh the house of God, as well as good speaking. One man said, on visting a certain church, "I know this is an intelligent congregation because of the way they read the Scriptures."

Gloria Patri.—(By choir and congregation.) (Standing.)

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be,
World without end. Amen—Amen.

The climax of vision is reached in the "Gloria Patri." It is a verse left us from the early Greek Fathers, and is used in all the subsequent litanies as a "binder"—that is, it joins the Old and New Testaments, the Father and the Son, and so on. The climax of this envisioning experience is reached in this majestic, yet short canticle.

Humility

We have seen God; we have looked upon infinite purity. What is the natural reaction of this upon the sinful, finite man? Certain it is that we, unconsciously, fall on our knees and cry out, as did Isaiah, "Woe is me! for I am undone."

Prayer of humility.—(Seated—read by congregation and choir, led by minister.)

Here we go down into the valley of humility and cry out:—

Have mercy on me, O God, according to thy lovingkindness.
According to the multitude of thy tender mercies, blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin,
For I know my transgressions;
And my sin is ever before me.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.—Amen.

—Psalm 51:1, 2, 3, 10, 11, 12.

Vitality

But we must not be left in the valley. We must climb to the mount of forgiveness. We must receive the divine vitality. Here is where the Christ element comes in. This is expressed in this Order in two ways: (1) In the responsive reading of the New Testament lesson, and (2) in the hymn that follows. Both of these expressions breathe the very spirit of Christ as Savior and Reedemer, vitalizing, forgiving and saving.

Scripture reading.—(New Testament Lesson.) (Vitality.) (Seated.)

Minister—

In the beginning was the Word, and the Word was with God and the Word was God.

Congregation—

The same was in the beginning with God,
All things were made through him; and without him was not anything that hath been made.

Minister—

In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.

Congregation—

There came a man, sent from God, whose name was John.

Minister—

The same came for witness, that he might bear witness of the light that all might believe through him.

Congregation—

He was not the light, but came that he might bear witness of the light.

Minister—

There was the true light, even the light which lighteth every man, coming into the world.

Congregation—

He was in the world, and the world was made through him, and the world knew him not.

Minister—

He came unto his own, and they that were his own received him not.

Congregation—

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.

Minister—

We were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Congregation—

And the Word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—John 1:1-14.

Hymn.—(Standing.)

1. Sun of my soul, Thou Savior dear,
   It is not night if Thou be near;
   Oh, may no earthborn cloud arise,
   To hide Thee from Thy servant's eyes.

2. When soft the dews of kindly sleep
   My wearied eyelids gently steep,
   Be my last thought—how sweet to rest
   Forever on my Savior's breast!

3. Abide with me from morn till eve,
   For without Thee I cannot live,
   Abide with me when night is nigh,
   For without Thee I dare not die.

4. Be near to bless me when I wake,
   Ere through the world my way I take;
   Abide with me till, in Thy love,
   I lose myself in heaven above.—Amen.

Illumination

Now, by noticing the graph again, we see that we are in the presence of God—in the period of Illumination. Having seen God, having gone through the Valley of Humility, having been divinely vitalized, we are now fit to be illuminated. This is expressed in the remaining part of the order of worship down to the Communion.

Period of intercession.—(Spiritual Illumination.)

(Congregation reverently to bow their heads. Minister reverently to suggest themes for prayer. A period of silence between each theme. Minister to close with short, fervent prayer.)

This the writer regards as the first real climax of the order. Here we are, graphically speaking, in the presence of God. Placed thus, we want to talk with him. This is the place for real communion with God. In the author's experience as a pastor, he has seen a few people uninterested up to this period, but no one goes through this period of Intercession and comes out of it irreverent. In no other way can the minister more certainly create an atmosphere of reverence than in this period. However, it must be done well.

It has been found that the best way to conduct this period is to work out very thoughtfully the themes, based on the following technique.

1. Conscious of God's presence—before him.
2. To recall to confession our mistakes, faults, etc.
3. The consciousness of forgiveness.
4. The church work of the hour—sick and specials.
5. Dedication to the higher things of God and humanity.
6. All made conscious of our immortality.

Then after the opening sentences of the prayer, announce theme one, then a period of silence; then theme two, and a period of silence,

and so on through the list that has been prepared.

The following story illustrates the meaning of intercession. Alexander Proctor, a very gifted minister of our church, was unfortunately stricken some years before his death. He was not able to go to the house of God, but during the warm weather he was frequently seen under the shade trees in his yard. One day a young man whom he had baptized came to him as he sat in the yard. He shook his feeble hand and said to him, "Brother Proctor, you must be so lonely." But the old minister raised his eyes toward heaven and said, "Lonely, did you say? My dear boy, I was just talking to God, and he was talking back to me."

That is real intercession, "talking with God." How often we say our prayers and rush away, not giving him time to talk with us! Intercession means communion; communion means fellowship; fellowship means soul enrichment which follows the items of Intercession in the period of Illumination. As we come out of this, we have two elements manifesting themselves. First, that of praise. (Again notice the graph we are following.) Praise in this Order is expressed in the Anthem of Praise. Second, is the altruistic impulse—the impulse to do or give, to which is added soul commitment.

Anthem of praise.—("Te Deum" or "Gloria in Excelsis," early forms,—suggested.)

This may be a hymn of praise, or it may be any other kind of praise material.

Organ processional for deacons—

Minister—

"Upon the first day of the week let each one of you lay by him in store, as he may prosper."—1 Corinthians 16:2.

Offertory prayer by minister—

Offering—

Offertory sentence by congregation.—(Standing as deacons come forward with offering.)

"All things come of thee, O Lord, and of thine own have we given thee."

You will recall that we have said that an order of worship must be "democratic." If you will study this Order, you will find that it follows this principle. But how can the offering be made democratic? We invite your attention to the last clause coming under this period, namely the "Offertory Sentence by the Congregation."

Announcements.—(Omit if possible.)

This item should be omitted from the church service. There is no place in a psychological

Order of Worship for announcements. They break into the spiritual movements; they destroy the harmony. Who wants them? The author has voted scores of congregations on this point, and has yet to find a congregation that wants them at the church service. They should be made at the Sunday school, through the church bulletin, or, if no better arrangement can be made, run them off on a neostyle, and hand them to the people as they leave the church. Announcements are an "abomination" to a dignified, unified, spiritual service!

Solo or hymn—

Preceding the sermon, there should be a simple hymn; or perchance a solo, if it is carefully selected and well done. However, a simple hymn is much better, unless one is assured that the solo will be of the proper type.

Sermon—(Mental Illumination.)

Hymn of invitation.—(Selected.)

The invitation should be given as we have given it in the past, for in the conduct of the evangelistic phase of the church service, we Disciples are "past masters."

Dedication

We now approach the climactic period of the service, which reaches its height in dedication.

This was true also in the ancient church, the Communion being the climactic event. (See chap. vii, "Questions and Answers," No. 11.)

Organ processional for elders and deacons—

The Communion of the Lord's Supper—

Hymn.—(Seated.)

1. Break Thou the bread of life, dear Lord to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page, I see Thee, Lord;
My spirit pants for Thee, O living Word.

2. Bless Thou the truth, dear Lord, to me, to me,
As Thou didst bless the bread by Galilee;
Then shall all bondage cease, all fetters fall,
And I shall find my peace, my all in all.—Amen.

Notice that this hymn is sung with the audience seated, while all the other hymns are sung with the congregation standing. The people remain seated during the period of Communion.

The Lord's Prayer.—(In unison.)

The Sanctus.—(By choir.)

"Holy, holy, holy, Lord God of Hosts;
Heaven and earth are full of thy glory,
Glory be to thee, O Lord most High.—Amen."

The words of institution.—(Seated.)

Minister—
And when the hour was come, he sat down, and the apostles with him.

Congregation—

And he said unto them, With desire I have desired to eat this passover with you before I suffer.

Minister—

For I say unto you, I shall not eat it, until it be fulfilled in the Kingdom of God. And he took the bread, and when he had given thanks, he brake it, and gave it to them, saying, This is my body which is given for you, this do in remembrance of me.—Luke 22:14-19.

Prayer of thanksgiving for loaf—

(Bread is passed—each one retaining a bit of same and when deacons return, the minister shall arise and say:)

"Jesus said, Take eat; this is my body."

Prayer of thanksgiving for cup—

(Wine is passed, each one retaining a cup, and when deacons return and are seated, the minister shall arise and say:)

"Jesus said, Drink ye all of it."

Concluding response.—(Seated.)

Our feeling is that an appropriate response should be put in at this place to sum up the entire service.

Minister—

"Blessed be the name of the Lord."

Congregation—

"Lord, now lettest thou thy servants depart in peace, according to thy word: for our eyes have seen thy salvation."—Luke 2:29, 30.

Benediction by minister.—(Seated.)

The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up

his countenance upon thee, and give thee peace, now and evermore. Amen.—Numbers 6:24-26.

Brief period of silence.—(Seated.)

Recessional hymn.—(Selected.) (Congregation remain quiet until choir passes out.)

Organ postlude.—(Dismissal.)

Our churches are fast learning that the "Benediction" is not the "dismissal," but a "blessing pronounced," and that the great notes of the Organ Postlude announce the dismissal.

CHAPTER VI

Worship as a Basis for Christian Unity

Where Christ is there is the Church Universal.—Ignatius.

VI

Worship as a Basis for Christian Unity

The unity of the early church was due, more nearly, to its worship than to any other one element. The worship centered about the Eucharistic Feast. Quite early the observance of this climactic Feast produced its own Order, and the form and material used were of a worshipful nature. These Orders were very simple and highly mystical in their character. Such, in the main, were the characteristics of the early Christian worship for the first three centuries, but gradually the intellectual element, showing the influence of the Greeks, made its appearance, and then we see the Orders taking on the coloring of the theological discussions of that hour. As a result of this theological controversy, creeds were written, which had the effect of dividing the spiritual and later the corporate life of the church. The simple litanies used by the early Fathers, were changed and corrupted to fit the varying theological concepts. Dogmatic rituals were substituted for the litanies which had emphasized the experience of worship. Thus the spiritual experience, with its

accompanying sacrificial elements, began to wane, and we have the enlarged, theologically colored rituals substituted. It is not necessary to say that it was then that the church began to lose her spiritual power, for when dogmatic theology reigns, the spiritual wanes.

Unity is spiritual first.—Unity is a spiritual quality. When controversy comes in, worship goes out. In the early days of the church there was corporate unity, because there was spiritual unity. In 1 Corinthians 10:17, Paul expresses the basis of that unity when he says, "Seeing that we, who are many, are one bread, one body; for we all partake of the one bread." The basis of that spiritual unity was in the fact that they all ate of the one loaf. The loaf here is the mystical, spiritual food, and because they had the common food, they had "the unity of the spirit"; they produced the "fruit of the spirit"; and this common spirit, based upon a common spiritual food, bore witness to the unity of all believers. The picture is that of the family at the family table, eating a common food, furnished by a common hand, producing a common life, a common fellowship, and a common spirit. The basis of Christian unity is the "body" and "spirit of Christ."

The great mystery.—This idea of unity or oneness in the church was all-embracing, so

much so that the individuals were lost sight of and the church was spoken of in such figures of speech as "the bride of Christ," "the body of Christ," and "the vine and branches." Paul alludes to this mystical union as "the great mystery," and that great mystery was the relation between Christ and his church; it was spiritual—not intellectual. Ignatius said, "Where Christ is, there is the Church Universal." The early Christians were inspired by the common thought that wherever the worshiping church was, there Christ was, and especially when they celebrated the Eucharistic Feast. Peter states the same thought in a different way. He says, "The church is composed of 'living stones,' built into a spiritual house" (1 Pet. 2:5). Christ dwells in this house, and, still more intimately, he is the house itself, for Paul gives us the intimate connection between Christ's body and his church when he says, "We are members of his body, of his flesh, and of his bones." The high and holy place that the Eucharist held in every church indicates why the entire worship led up to this, as the climax.

The Gentile concept.—It was to the Gentile Christians, not merely partaking of a common loaf in the presence of a heavenly guest, but rather it was the *koinonia* (communion), or "mystical union with the exalted Lord."

"Like the pagan cultus-associations, which ate at the table of their divinities and thus became most intimately united with them, so the Christians at the Eucharistic Feast were closely united with their Savior and they became one body and one blood with him." (See 1 Cor. 10:16, and Heiler, *The Spirit of Worship,* page 29.)

The Didache prayer.—The unity of the early believers is further symbolized in the gathering of the scattered bread from the mountain side, as the following prayer from *The Didache* shows:

"As this bread was scattered abroad on the mountain side and is gathered into one, so may thy church be gathered together from the end of the earth into the unity of thy kingdom."

Worship is a common link.—Worship is the great common denominator. It is not so much what we think as what we alike adore that gives us unity. Worship is the melting pot of denominationalism. In the spiritual realm we have a common fellowship, a common language and herein do devout men throughout every denomination use the same phrases when addressing a common Father. We are fused into unity by our common adorations. Such have been delivered from discussion as have yielded to devotion. Sabatier says, "Spiritual religion

flows beneath the exterior, an invisible subterranean stream of thought and life, gushing up intermittently through breaches that become longer and wider with the advancing years.''*

*Religions of Authority, Sabatier, page 314.

CHAPTER VII

Orders of Worship

Guide me in thy truth, and teach me.—Psalm 25:5.

VII

Order of Worship

(Small Church)

PIANO OR ORGAN PRELUDE—

CALL TO WORSHIP—

HYMN.—(Standing.)

1. Oh, worship the King, all glorious above,
   And gratefully sing His wonderful love;
   Our Shield and Defender, the Ancient of days,
   Pavilioned in splendor, and girded with praise.

2. Thy bountiful care, what tongue can recite?
   It breathes in the air, it shines in the light;
   It streams from the hills, it descends to the plain,
   And sweetly distills in the dew and the rain.

3. Frail children of dust, and feeble as frail,
   In Thee do we trust, nor find Thee to fail;
   Thy mercies, how tender! how firm to the end!
   Our Maker, Defender, Redeemer, and Friend.

4. Our Father and God, how faithful Thy love!
   While angels delight to hymn Thee above,
   The humbler creation, though feeble their lays,
   With true adoration shall lisp to Thy praise.—Amen.

INVOCATION.—(By minister.) (Standing.)

RESPONSIVE READING.—(Old Testament.) (Seated.) (Vision.)

Minister.—Jehovah reigneth; let the peoples tremble:
He sitteth above the cherubim; let the earth be moved.

Congregation.—Jehovah is great in Zion;
And he is high above all the peoples.

Minister.—Let them praise that great and terrible name:
Holy is he.

Congregation.—The king's strength also loveth justice;
Thou dost establish equity;
Thou executest justice and righteousness in Jacob.

Minister.—Exalt ye Jehovah our God,
And worship at his footstool:
Holy is he.

DOXOLOGY.—(By Choir and Congregation.) (Standing.)

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

HUMILITY.—(Read by Congregation and Choir led by Minister.) (Seated.)

"Have mercy upon me, O God, according to Thy loving-kindness;
According to the multitude of Thy tender mercies, blot out my transgressions;
Wash me thoroughly from mine iniquity,
And cleanse me from my sin,
For I know my transgressions;
And my sin is ever before me.
Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Hide Thy face from my sins,
And blot out all mine iniquities."—Amen.

—Psalm 51:1, 2, 3, 7, 9.

RESPONSIVE READING.—(New Testament.) (Seated.) (Vitality.)

Minister.—There is therefore now no condemnation to them that are in Christ Jesus.

Congregation.—For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

Minister.—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:

Congregation.—That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Minister.—For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Congregation.—For the mind of the flesh is death; but the mind of the Spirit is life and peace:

Minister.—Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:

Congregation.—And they that are in the flesh cannot please God.

Minister.—But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

Congregation.—And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Minister.—But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.—Rom. 8:1-11.

HYMN.—(Standing.)

1. This is the glorious day that our Redeemer made;
   Let us rejoice, and sing, and pray;
   Let all the Church be glad.

2. The work, O Lord, is thine, and wondrous in our eyes;
This day declares it all divine,
This day did Jesus rise.

3. Hosanna to the King, of David's royal blood!
Bless Him, you saints:
He comes to bring salvation from your God.

4. We bless Thy Holy Word, which all this grace displays,
And offer on Thine altar, Lord,
Our sacrifice of praise.—Amen.

PERIOD OF INTERCESSION.—(Spiritual Illumination.)

(Congregation to reverently bow their heads. Minister to reverently suggest themes for prayer. A period of silence between each theme. Minister to close with short fervent prayer.)

PROCESSIONAL FOR USHERS OR DEACONS—

ANTHEM OR HYMN OF PRAISE.—(Selected.)

OFFERTORY PRAYER BY MINISTER—

OFFERING—

ANNOUNCEMENTS.—(Omit if possible.)

SPECIAL MUSIC.—(Solo, selected.)

SERMON.—(Mental Illumination.)

INVITATION HYMN.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER.—(Dedication.)

PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN.—(Seated.)

1. Night, with ebon pinion, brooded o'er the vale;
All around was silent, save the night-wind's wail,
When Christ, the Man of Sorrows, in tears, and sweat and blood,
Prostrate in the garden, raised His voice to God.

2. Abba, Father, Father, if indeed it may,
Let this cup of anguish pass from me, I pray.
Yet, if it must be suffered, by me, Thine only Son,
Abba, Father, Father, let Thy will be done.—Amen.

THE WORDS OF INSTITUTION

Minister.—And when the hour was come, he sat down, and the apostles with him.

Congregation.—And he said unto them, With desire I have desired to eat this passover with you before I suffer:

Minister.—For I say unto you, I shall not eat it, until it be fulfilled in the Kingdom of God.

Congregation.—And he took the bread, and when he had given thanks, he brake it, and gave it to them, saying, This is my body which is given for you, this do in remembrance of me.—Luke 22:14-19.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed—each one retaining a bit of same, and when deacons return, minister shall arise and say, "Jesus said: Take eat; this is my body."—Matt. 26: 26.)

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return, the minister shall rise and say, "Jesus said: This is my blood of the covenant, which is shed for many unto remission of sin. Drink ye all of it.")

HYMN.—(Seated.)

1. Crown Him with many crowns, the Lamb upon His throne;
Hark! how the heavenly anthem drowns all music but its own!
Awake, my soul, and sing of Him who died for thee!
And hail Him as thy matchless King through all eternity.—Amen.

BENEDICTION—

PERIOD OF SILENCE—

PIANO OR ORGAN POSTLUDE—

No. 704

Order of Worship

(Large Church)

ORGAN PRELUDE—

(Let all the people be silent and offer a brief prayer.)

PROCESSIONAL HYMN—

1. Holy, holy, holy! Lord God Almighty!
   Early in the morning our song shall rise to Thee;
   Holy, holy holy! merciful and mighty!
   God over all, and blest eternally.

2. Holy, holy, holy! all the saints adore Thee,
   Casting down their golden crowns around the crystal sea;
   Cherubim and Seraphim falling down before Thee,
   Who wast, and art, and evermore shalt be.

(Audience to stand as choir enters.)

3. Holy, holy, holy! tho' the darkness hide Thee,
   Though the eye of sinful men Thy glory may not see;
   Only Thou art holy, there is none besides Thee;
   Perfect in power, in love and purity.

4. Holy, holy, holy! Lord God Almighty!
   All Thy works shall praise Thy name in earth, and sky and sea,
   Holy, holy, holy! merciful and mighty!
   God over all, and blest eternally.—Amen.

INVOCATION.—(Remain standing.)

SCRIPTURE READING.—(Old Testament Lesson.) (Vision.) (Seated.)

Minister.—Oh, come, let us worship and bow down; let us kneel before the Lord our maker.

Congregation.—For He is our God and we are the people of His pasture, and the sheep of His hand.

Minister.—Jehovah reigneth; He is clothed with majesty;
Jehovah is clothed with strength; He hath girded himself therewith:
The world also is established, that it cannot be moved.

Congregation.—Thy throne is established of old:
Thou art from everlasting.

Minister.—Thy testimonies are very sure;
Holiness becometh thy house,
O Jehovah, for evermore.

GLORIA PATRI.—(By choir and congregation.) (Standing.)
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be,
World without end. Amen.—Amen.

PRAYER OF HUMILITY.—(Seated, read by congregation and choir, led by minister.)

"Have mercy upon me, O God, according to Thy loving-kindness.
According to the multitude of Thy tender mercies, blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy Holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit."—Amen.
—Ps. 51:1, 2, 3, 10, 11, 12.

SCRIPTURE READING.—(New Testament Lesson.) (Vitality.) (Seated.)

Minister.—In the beginning was the Word, and the Word was with God and the Word was God.

Congregation.—The same was in the beginning with God. All things were made through Him; and without Him was not anything that hath been made.

Minister.—In Him was life; and the life was the light of men.

And the light shineth in the darkness; and the darkness apprehended it not.

Congregation.—There came a man, sent from God, whose name was John.

Minister.—The same came for witness, that he might bear witness of the light, that all might believe through Him.

Congregation.—He was not the light, but came that he might bear witness of light.

Minister.—There was the true light, even the light which lighteth every man, coming into the world.

Congregation.—He was in the world, and the world was made through Him, and the world knew Him not.

Minister.—He came unto His own, and they that were His own received Him not.

Congregation.—But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name.

Minister.—We were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Congregation.—And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.—John 1:1-14.

HYMN.—(Standing.)

1. Sun of my soul, Thou Savior dear,
   It is not night if Thou be near;
   Oh, may no earth-born cloud arise,
   To hide Thee from Thy servant's eyes.

2. When soft the dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought—how sweet to rest
Forever on my Savior's breast!

3. Abide with me from morn till eve,
For without Thee I cannot live,
Abide with me when night is nigh,
For without Thee I dare not die.

4. Be near to bless me when I wake,
Ere through the world my way I take;
Abide with me till, in Thy love,
I lose myself in heaven above.—Amen.

PERIOD OF INTERCESSION.—(Spiritual Illumination.)
(Congregation to reverently bow their heads. Minister to reverently suggest themes for prayer. A period of silence between each theme. Minister to close with short fervent prayer.)

ANTHEM OF PRAISE.—"Te Deum" or "Gloria in Excelsis." (Suggested.)

ORGAN PROCESSIONAL FOR DEACONS—

Minister.—"Upon the first day of the week let each one of you lay by him in store, as he may prosper."—1 Cor. 16:2.

OFFERTORY PRAYER BY MINISTER—

OFFERING—

OFFERTORY SENTENCE BY CONGREGATION.—(Standing as deacons come forward with offerings.)
"All things come of Thee, oh, Lord, and of Thine own have we given Thee."

ANNOUNCEMENTS.—(Omit if possible.)

SOLO OR HYMN—

SERMON.—(Mental Illumination.)

HYMN OF INVITATION.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER.—(Dedication.)

ORGAN PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN.—(Seated.)

1. Break Thou the bread of life, dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page, I seek Thee, Lord;
My spirit pants for Thee, O living Word.

2. Bless Thou the truth, dear Lord, to me, to me,
As Thou didst bless the bread by Galilee;
Then shall all bondage cease, all fetters fall,
And I shall find my peace, my all in all.—Amen.

THE WORDS OF INSTITUTION.—(Seated.)

Minister.—And when the hour was come, He sat down, and the apostles with Him.

Congregation.—And He said unto them, With desire I have desired to eat this passover with you before I suffer.

Minister.—For I say unto you, I shall not eat it, until it be fulfilled in the Kingdom of God.

And he took the bread, and when he had given thanks, he brake it, and gave it to them saying: This is my body which is given for you, this do in remembrance of me. —Luke 22:14-19.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed—each one retaining a bit of same and when deacons return, minister shall arise and say, "Jesus said: Take, eat; this is my body.—Matt. 26: 26.)

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return, the minister shall arise and say, "Jesus said: Drink ye all of it.")

CONCLUSION.—(Seated.)

(To be read by the congregation and choir, seated and heads bowed, led by minister.)

Minister.—"Blessed be the name of the Lord."

Congregation.—"Lord now lettest Thou Thy servants depart in peace, according to Thy word: for our eyes have seen Thy salvation."—Luke 2:29, 30.

BENEDICTION.—(Minister, seated.)

"The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace, now and evermore. Amen."—Numbers 6:24-26.

BRIEF PERIOD OF SILENCE.—(Seated.)

RECESSIONAL HYMN.—(Selected.) (Congregation remain quiet until choir passes out.)

ORGAN POSTLUDE.—(Dismissal.)

No. 703

Order of Worship

(Large Church)

ORGAN PRELUDE—

SILENT PREPARATION—

"God is our refuge and strength, an ever present help."

PROCESSIONAL HYMN.—(Standing.)

All people that on earth do dwell,
Sing to the Lord with cheerful voices;
Him serve with mirth, His grace forth tell,
Come ye before Him and rejoice.

Know that the Lord is God indeed;
Without our aid He did us make;
We are his flock, He doth us feed,
And for His sheep He doth us take.

Oh, enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.—Amen.

INVOCATION—.(Standing.)

SCRIPTURE LESSON.—(Seated.)

Minister.—Unto thee, O Lord, will I lift up my soul.

Congregation.—I have put my trust in thee, O Lord, let me not be confounded.

Minister.—For all they that hope in thee shall not be ashamed; but such as transgress shall be put to shame.

Congregation.—Show me thy ways, O Jehovah; Teach me thy paths,

Minister.—Guide me in thy truth, and teach me;
For thou art the God of my salvation,
For thee do I wait all day.

Congregation.—Remember, O Jehovah, thy tender mercies and thy lovingkindness,

Minister.—Mine eyes are ever toward the Lord.

—Selected from Psalm 25.

THE GLORIA PATRI—

OUR PRAYER OF HUMILITY.—(Seated with heads bowed led by minister.)

Out of the depths have I cried unto thee, O Jehovah,
Lord, hear my voice; Let thine ears be attentive to the voice of my supplications.
If thou, O Lord, shouldest mark iniquities, who could stand?
But there is forgiveness with thee,
That thou mayest be feared,
I wait for Jehovah, my soul doth wait,
And in his word do I hope.
My soul waiteth for the Lord,
And he will redeem us from all our iniquities. Amen.

—Ps. 130.

RESPONSE.—(Seated.)

Minister.—"Trust in the Lord."

Congregation.—"We will trust in thy Salvation."

SCRIPTURE LESSON.—(Seated.)

Minister.—"Jesus said, I am the way, and the truth and the life; no one cometh unto the Father but by me. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture. I am the good shepherd; and I know my own and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. Other sheep I have, which are not of this fold; them also must I bring and they shall hear my voice; and they shall become one flock, one shepherd. —Selected from John 10.

HYMN.—(Standing.)

My faith looks up to Thee
Thou Lamb of Calvary,
Savior Divine!
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide!
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Savior, then in love,
Fear and distrust remove!
O bear me safe above,
A ransomed soul.—Amen.

RESPONSE.—(Seated.)

Minister.—The Lord is good unto them that wait for him;

Congregation.—To the soul that seeketh after him.

—Lam. 3:25.

PERIOD OF INTERCESSION—

(Congregation to bow heads. Minister to suggest themes for prayer. Periods of silence between each theme. Minister to close with a short, fervent prayer.)

ANTHEM OF PRAISE.—(Selected.)

ORGAN PROCESSIONAL FOR DEACONS—

Minister.—"I will not offer unto the Lord my God of that which costs me nothing." "The Lord loveth a cheerful giver."

OFFERTORY PRAYER BY MINISTER—

OFFERING—

OFFERTORY RESPONSE BY CONGREGATION.—(Standing as the deacons come forward with the offering.)

"Accept, O Lord, our offering which we make unto thee and bless it to the glory of thy name."—Amen.

SOLO OR HYMN.—(Selected.)

SERMON—

HYMN OF INVITATION.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER

ORGAN PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN.—(Seated.)

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise;

Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.—Amen.

THE LORD'S PRAYER.—(Sung by choir, or repeated in unison.)

THE WORDS OF INSTITUTION

Minister.—"And when the hour was come, he sat down, and the apostles with him."

Congregation.—And he said unto them, With desire have I desired to eat this passover with you before I suffer:

Minister.—For I say unto you I shall not eat it, until it be fulfilled in the kingdom of God.

Congregation.—And he took the bread, and when he had given thanks, he brake it, and gave it to them saying, This is my body which is given for you, this do in remembrance of me.

Minister.—And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you."—Selections from Luke 22.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed—each one retaining a bit of same, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Take, eat; this is my body.")

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Drink ye, all of it.")

RESPONSE—

Minister.—"Blessed be the name of the Lord."

Congregation.—"And now, O Father, let us depart, having been refreshed at the fountain of divine favor."—Amen.

BENEDICTION BY MINISTER—

BRIEF PERIOD OF SILENCE—

RECESSIONAL HYMN.—(Selected.)

ORGAN POSTLUDE.—(Dismissal.)

No. 717

Order of Worship

(Large Church)

ORGAN PRELUDE—

CALL TO WORSHIP—

"The Lord is in His holy temple: let all the earth keep silence before Him."

PROCESSIONAL HYMN.—(Standing.)

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty!
God over all, and blest eternally.

Holy, holy, holy! All the saints adore Thee!
Casting down their golden crowns around the crystal sea;
Cherubim and seraphim falling down before Thee,
Who wast, and art, and evermore shalt be.

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful men Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in pow'r, in love and purity.

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name, in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty!
God over all, and blest eternally.—Amen.

INVOCATION.—(Standing.)

SCRIPTURE LESSON.—(Seated.)

Minister.—O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who hast set thy glory upon the heavens!

Congregation.—Out of the mouth of babes and sucklings
hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the
avenger.

Minister.—When I consider thy heavens, the work of thy
fingers,
The moon and the stars, which thou hast or-
dained;

Congregation.—What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

Minister.—For thou hast made him but little lower than
God,
And crownest him with glory and honor.

Congregation.—Thou makest him to have dominion over the
works of thy hands;
Thou hast put all things under his feet:

Minister.—All sheep and oxen,
Yea, and the beasts of the field,

Congregation.—The birds of the heavens and the fish of the
sea,
Whatsoever passeth through the paths of
the seas.

Minister.—O Jehovah, our Lord,
How excellent is thy name in all the earth!
—Psalm 8.

THE GLORIA PATRI—

OUR PRAYER OF HUMILITY.—(Seated, with heads bowed
led by minister.)

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,

Thy salvation among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee,
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase;
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.—Amen.

—Psalm 67.

RESPONSE.—(Seated.)

Minister.—What shall I render unto the Lord for all his benefits?

Congregation.—Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and thy neighbor as thyself."

SCRIPTURE LESSON.—(Seated.)

Minister.—And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

Congregation.—If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

Minister.—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

Congregation.—If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Minister.—If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

Congregation.—If we say that we have not sinned, we make him a liar, and his word is not in us.

—1 John 1:5-10.

HYMN.—(Standing.)

O Love, that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean's depths its flow
May richer, fuller be.

O Light, that foll'west all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy, that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross, that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.—Amen.

RESPONSE.—(Seated.)

Minister.—Lift up your hearts.

Congregation.—We lift them up unto the Lord.

PERIOD OF INTERCESSION—

(Congregation to bow heads. Minister to suggest themes for prayer. Periods of silence between each theme. Minister to close with a short, fervent prayer.)

ANTHEM OF PRAISE.—(Selected.)

ORGAN PROCESSIONAL FOR DEACONS—

Minister.—"Every man should give as he is able, according to the blessing of the Lord thy God which he hath given thee."

OFFERTORY PRAYER BY MINISTER—

OFFERING—

OFFERTORY RESPONSE BY CONGREGATION.—(Standing as the deacons come forward with the offering.)

"All things come of thee, O Lord, and of thine own have we given thee."—Amen.

SOLO OR HYMN.—(Selected.)

SERMON—

HYMN OF INVITATION.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER

ORGAN PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN—

My faith looks up to Thee
Thou Lamb of Calvary,
Savior divine,
Now hear me while I pray;
Take all my guilt away,
O let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire:
As Thou hast died for me,
O may my love to Thee
Pure, warm and changeless be,
A living fire.—Amen.

THE SANCTUS.—(By choir.)

THE LORD'S PRAYER.—(Repeated in unison.)

THE WORDS OF THE EPISTLE

Minister.—For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread;

Congregation.—And when he had given thanks, he brake it and said, This is my body, which is for you; this do in remembrance of me.

Minister.—In like manner also the cup, after supper saying, This cup is the new covenant of my blood, this do as oft as ye drink it, in remembrance of me.

Congregation.—For as oft as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.

Minister.—Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

Congregation.—But let a man prove himself, and so let him eat of the bread and drink of the cup.

Minister.—For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

Congregation.—For this cause many among you are weak and sickly, and not a few sleep.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed, each one retaining a bit of same, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Take eat; this is my body.")

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Drink ye all of it.")

BENEDICTION BY MINISTER.—(Seated.)

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever.—Amen." —Ephesians 3:20-21.

BRIEF PERIOD OF SILENCE—

RECESSIONAL HYMN.—(Selected.)

ORGAN POSTLUDE—

No. 723

Order of Worship

(Large Church)

ORGAN PRELUDE—

(A period of silence and prayerful meditation.)

PROCESSIONAL HYMN—

Lord, we come before Thee now,
At Thy feet we humbly bow;
O do not our suit disdain!
Shall we seek Thee, Lord, in vain?
Shall we seek Thee, Lord, in vain?

Lord, on Thee our souls depend:
In compassion now descend;
Fill our hearts with Thy rich grace,
Tune our lips to sing Thy praise,
Tune our lips to sing Thy praise.

(Standing, all sing.)

In Thine own appointed way,
Now we seek Thee, here we stay;
Lord, we know not how to go,
Till a blessing Thou bestow,
Till a blessing Thou bestow.

Grant that all may seek and find
Thee a God supremely kind;
Heal the sick, the captive free;
Let us all rejoice in Thee,
Let us all rejoice in Thee. Amen.

INVOCATION.—(Standing.)

SCRIPTURE LESSON.—(Seated.)

Minister.—Make a joyful noise unto God, all the earth:
Sing forth the glory of his name.
Make his praise glorious.

Congregation.—Say unto God, How great are thy works!
All the earth shall worship thee,
And shall sing unto thee;

Minister.—Oh bless our God, ye peoples,
And make the voice of his praise to be heard;

Congregation.—Who holdeth our soul in life,
And suffereth not our feet to be moved.

Minister.—Come, and hear, all ye that fear God,
And I will declare what he hath done for my soul.

Congregation.—I cried unto him with my mouth,
And he was extolled with my tongue.

Minister.—Blessed be God,
Who hath not turned away my prayer,
Nor his lovingkindness from me.

—Selected from Psalm 66.

DOXOLOGY—

Be Thou, O God! Exalted high;
And, as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there obeyed!—Amen.

OUR PRAYER OF HUMILITY.—(Seated with heads bowed.)

Hear my prayer, O Jehovah,
And let my cry come unto Thee.
Hide not Thy face from me in the day of my distress:
Incline Thine ear unto me;
In the day when I call answer me speedily.
My days are like a shadow that declineth;
And I am withered like grass.—Amen.

—Psalm 102.

RESPONSE.—(Seated.)

Minister.—Honor and majesty are before him:
Strength and beauty are in his sanctuary.

Congregation.—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.

SCRIPTURE LESSON.—(Seated.)

Minister.—If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

Congregation.—Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

Minister.—Even as the Father hath loved me, I also have loved you: abide ye in my love.

Congregation.—If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Minister.—These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.

Congregation.—This is my commandment, that ye love one another, even as I have loved you.

Minister.—Greater love hath no man than this, that a man lay down his life for his friends.

Congregation.—Ye are my friends, if ye do the things which I command you.

Minister.—No longer do I call you servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you.

Congregation.—Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

—John 15:7-16.

HYMN.—(Standing.)

My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus, 'tis now.

I love Thee, because Thou hast first loved me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow;
If ever I loved Thee, my Jesus, 'tis now.

I will love Thee in life, I will love Thee in death,
And praise Thee as long as Thou lendest me breath;
And say when the death-dew lies cold on my brow,
If ever I loved Thee, my Jesus, 'tis now.

In mansions of glory, and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.—Amen.

RESPONSE—

Minister.—Seek ye the Lord, while he may be found.

Congregation.—Call upon Him while he is near.

Minister.—Let us all *earnestly* seek the Lord.

PERIOD OF INTERCESSION—

(Congregation to bow heads. Minister to suggest themes for prayer. Periods of silence between each theme. Minister to close with a short, fervent prayer.)

ANTHEM OF PRAISE.—(Selected.)

ORGAN PROCESSIONAL FOR DEACONS—

Minister.—"Freely ye have received, freely give."

OFFERTORY PRAYER BY MINISTER—

OFFERING—

OFFERTORY RESPONSE BY CONGREGATION.—(Standing as the deacons come forward with the offering.)

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich."

SOLO OR HYMN.—(Selected.)

SERMON—

HYMN OF INVITATION.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER

ORGAN PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN.—(Seated.)

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone:
'Tis midnight; in the garden now
The suff'ring Savior prays alone.

'Tis midnight; and from all removed,
The Savior wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

'Tis midnight; and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.—Amen.

THE LORD'S PRAYER.—(Repeated in unison.)

THE WORDS OF INSTITUTION

Minister.—And when the hour was come, he sat down, and the apostles with him.

Congregation.—And he said unto them, with desire have I desired to eat this passover with you before I suffer:

Minister.—For I say unto you I shall not eat it, until it be fulfilled in the kingdom of God.

Congregation.—And he took the bread, and when he had given thanks, he brake it, and gave it to them saying, This is my body which is given for you, this do in remembrance of me.

Minister.—And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.—Selections from Luke 22.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed—each one retaining a bit of same, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Take, eat; this is my body.")

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Drink ye all of it.")

CONCLUSION—

Minister.—Peace be unto all.

Congregation.—Lord, now lettest thou thy servants depart in peace, according to thy word; for our eyes have seen thy salvation.

BENEDICTION BY MINISTER—

CLOSING HYMN—

"Lord, at this closing hour, establish every heart
Upon Thy word of truth and power, to keep us when we part."—Amen.

ORGAN POSTLUDE—

No. 727

Order of Worship

(Large Church)

ORGAN PRELUDE—

(Pray for the salvation of souls at this season.)

PROCESSIONAL HYMN—

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy pow'rful hand:
Bread of heaven, bread of heaven,
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through:
Strong Deliv'rer, strong Deliv'rer,
Be Thou still my strength and shield.

(Standing, all sing.)

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths and hell's Destruction,
Land me safe on Canaan's side:
Songs of praises, songs of praises,
I will ever give to Thee.—Amen.

INVOCATION.—(Standing.)

SCRIPTURE LESSON.—(Seated.)

Minister.—Make a joyful noise unto the Lord, all ye lands,

Congregation.—Serve the Lord with gladness:
Come before his presence with singing.

Minister.—Know ye that the Lord, he is God:
It is he that hath made us, and we are his;

Congregation.—We are his people, and the sheep of his pasture.

Minister.—Enter into his gates with thanksgiving,
And into his courts with praise:

Congregation.—Give thanks unto him; and bless his name.

Minister.—For the Lord is good; his kindness endureth forever,

Congregation.—And his faithfulness unto all generations.

Minister.—The Spirit of the Lord is upon me,

Congregation.—Because the Lord hath anointed me,
To preach good tidings unto the meek,

Minister.—He hath sent me to bind up the broken-hearted,

Congregation.—To proclaim liberty to the captives,
The opening of the prison to them that are bound,

Minister.—To proclaim the year of the Lord's favor.

THE GLORIA PATRI.—(Standing.)

Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be,
World without end. Amen.—Amen.

OUR PRAYER OF HUMILITY.—(Seated, with heads bowed—led by minister.)

Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until these calamities be overpast.
I will cry unto God Most High,
Unto God that performeth all things for me.
I will give thanks unto Jehovah according to his righteousness,
And I will sing praise to the name of Jehovah Most High.
—Amen.

RESPONSE—

Minister.—Peace be to all.

Congregation.—And to thy spirit.

SCRIPTURE READING—

Minister.—After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

Congregation.—And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

Minister.—And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

Congregation.—saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.

Minister.—And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

Congregation.—And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

Minister.—Therefore are they before the throne of God: and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

Congregation.—They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

Minister.—For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

HYMN.—(Standing.)

O for a thousand tongues to sing
My dear Redeemer's praise.
The glories of my God and King,
The triumphs of his grace!

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of Thy name.

Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the pow'r of reigning sin,
He sets the pris'ner free;
His blood can make the foulest clean,
His blood availed for me.—Amen.

RESPONSE—

Minister.—Shall we draw nigh unto the loving Father.

Congregation.—Thy face, O God, will we seek.

PERIOD OF INTERCESSION—

(Congregation to bow heads. Minister to suggest themes for prayer. Periods of silence between each theme. Minister to close with a short, fervent prayer.)

ANTHEM OR HYMN OF PRAISE—

ORGAN PROCESSIONAL FOR DEACONS—

Minister.—To do good and to communicate forget not,
For with such sacrifices God is well pleased.

OFFERING—

OFFERTORY RESPONSE BY CONGREGATION.—(Standing as the deacons come forward with the offering.)

"All things come of thee, O Lord, and of thine own have we given thee."—Amen.

SOLO OR HYMN.—(Selected.)

SERMON—

HYMN OF INVITATION.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER

ORGAN PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN.—(Seated.)

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.—Amen.

THE SANCTUS.—(By choir.)

THE LORD'S PRAYER.—(Repeated in unison.)

THE WORDS OF THE EPISTLE

Minister.—For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread;

Congregation.—And when he had given thanks, he brake it, and said, This is my body, which is for you; this do in remembrance of me.

Minister.—In like manner also the cup, after supper saying, This cup is the new covenant of my blood, this do as oft as ye drink it, in remembrance of me.

Congregation.—For as oft as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.

Minister.—Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

Congregation.—But let a man prove himself, and so let him eat of the bread and drink of the cup.

Minister.—For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

Congregation.—For this cause many among you are weak and sickly, and not a few sleep.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed—each one retaining a bit of same, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Take, eat; this is my body.")

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Drink ye all of it.")

CONCLUSION—

Minister.—May the Lord bless you and keep you.

Congregation.—May he cause his face to shine upon you and bless you, now and evermore.—Amen.

BENEDICTION BY MINISTER—

HYMNIC PRAYER—

"Lord, at this closing hour, Establish every heart
Upon Thy word of truth and power, To keep us when we part."—Amen.

RECESSIONAL HYMN.—(Seated.)

ORGAN POSTLUDE—

No. 731

Outline Order of Worship
(For Large Churches)

Organ Prelude
(A period of silence and prayer.)

VISION—
Processional Hymn.—(Standing.)
Invocation.—(Standing.)
Scripture Reading.—(Seated.) (Old Testament.)
Gloria Patri.—(Standing.)

HUMILITY—
Prayer of Humility.—Ps. 51:1, 2, 3, 10, 11, 12 (Seated).

VITALITY—
Scripture Reading.—(Seated.) (New Testament.)
Hymn.—(Standing.)

ILLUMINATION—
Period of Intercession.—(Seated and bowed.)
Anthem.—(Of Praise.)
Offerings.—(Altruism.)
Solo or Hymn
Announcements
Sermon
Invitation Hymn

DEDICATION—
The Communion of the Lord's Supper
Hymn.—(Seated.)
The Words of Institution.—(Seated.)
Communion
Conclusion
Benediction
Period of Silence
Recessional Hymn.—(Congregation remains quiet until choir passes out.)
Organ Postlude

Note.—See "Order of Worship," No. 703, for infilling material.

Outline Order of Worship*

(For Large Churches)

ORGAN PRELUDE—

(A period of silence and prayer.)

CALL TO WORSHIP—

HYMN.—(Standing.)

INVOCATION.—(Standing.)

SCRIPTURE READING.—(Seated.) (Old Testament.)

GLORIA PATRI—

PRAYER OF HUMILITY.—(Psalm 52:1, 2, 3, 10, 11, 12.) (Seated.)

SCRIPTURE READING.—(Seated.) (New Testament.)

HYMN.—(Standing.)

PERIOD OF INTERECSSION.—(Seated and bowed.)

ANTHEM.—(Of Praise.)

OFFERING—

THE COMMUNION OF THE LORD'S SUPPER—

Hymn.—(Seated.)

The Words of Institution

Communion

SOLO OR HYMN—

ANNOUNCEMENTS—

SERMON—

INVITATION HYMN—

CONCLUSION—

BENEDICTION—

PERIOD OF SILENCE—

ORGAN POSTLUDE—

Note.—See "Order of Worship," No. 703, for infilling material.

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*This order is suggested where it is necessary to have the Communion before the Sermon. (See "Questions and Answers," in Appendix, Question No. 11.)

Order of Worship

(For Pastorless Churches)

ORGAN OR PIANO PRELUDE—
(Let all the people be silent and reverent.)

HYMN.—(Standing.)

1. All hail the pow'r of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!
Bring forth the royal diadem,
And crown Him Lord of all!

2. Crown Him, ye martyrs of your God
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all!
Extol the stem of Jesse's rod,
And crown Him Lord of all!

3. Let ev'ry kindred, ev'ry tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!
To Him all majesty ascribe,
And crown Him Lord of all!

4. Oh, that with yonder sacred throng,
We at His feet may fall.
Join in the everlasting song,
And crown Him Lord of all!
Join in the everlasting song,
And crown Him Lord of all!—Amen.

INVOCATION.—(Standing.)

RESPONSIVE READING.—(Seated.) (Vision.)

Leader.—Oh come, let us worship and bow down; let us kneel before the Lord our maker:

Congregation.—For he is our God and we are the people of his pasture, and the sheep of his hand.

Leader.—Jehovah reigneth; he is clothed with majesty;
Jehovah is clothed with strength; he hath girded himself therewith:
The world also is established, that it cannot be moved.

Congregation.—Thy throne is established of old:
Thou art from everlasting.

Leader.—Thy testimonies are very sure:
Holiness becometh thy house,
O Jehovah, for evermore.

DOXOLOGY.—(Standing.)

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son and Holy Ghost.—Amen.

OUR PRAYER OF HUMILITY.—(Congregation, led by leader.) (Seated.)

Have mercy upon us, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies
Blot out our transgressions
Wash us thoroughly from our iniquity,
And cleanse us from our sins.
For we know our transgressions;
Purify us with hyssop, and we shall be clean:
Wash us and we shall be whiter than snow.
Hide thy face from our sins,
And blot out all our iniquities.—Amen.
—Psalm 51:1, 2, 3, 7, 9.

RESPONSIVE READING.—(Vitality.) (Seated.)

Leader.—There is therefore now no condemnation to them them are in Christ Jesus.

Congregation.—For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

Leader.—For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Congregation.—That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Leader.—For they that are after the flesh, mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

Congregation.—For the mind of the flesh is death; but the mind of the Spirit is life and peace:

Leader.—Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:

Congregation.—And they that are in the flesh cannot please God.

Leader.—But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His.

Congregation.—And if Christ is in you the body is dead because of sin; but the Spirit is life because of righteousness.

Leader.—But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you. Romans 8:1-11.

HYMN.—(Standing.)

1. Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!

2. Sweet hour of prayer! Sweet hour of prayer!
The joys I feel, the bliss I share,
Of those whose anxious spirits burn
With strong desires for thy return!
With such I hasten to the place
Where God my Savior shows his face,
And gladly take my station there,
And wait for thee, sweet hour of prayer!

3. Sweet hour of prayer! Sweet hour of prayer!
Thy wings shall my petition bear
To him whose truth and faithfulness
Engage the waiting soul to bless.
And since he bids me seek his face,
Believe his word and trust his grace,
I'll cast on him my ev'ry care,
And wait for thee, sweet hour of prayer!—Amen.

MORNING PRAYER.—(Spiritual Illumination.) (Seated.)

HYMN OF PRAISE.—(Standing.) (Selected.)

PIANO OR ORGAN TO BE PLAYED AS USHERS OR DEACONS COME FORWARD—

OFFERING—

ANNOUNCEMENTS. (Omit if possible.)

SPECIAL MUSIC.—(Solo or Hymn.) (Selected.)

SERMON—

INVITATION HYMN.—(Selected.)

COMMUNION OF THE LORD'S SUPPER.—(Dedication.)

PIANO OR ORGAN SHOULD PLAY AS ELDERS AND DEACONS COME FORWARD—

HYMN.—(Seated.)

1. Night, with ebon pionon, brooded o'er the vale;
All around was silent, save the night-wind's wail,
When Christ, the man of sorrows, in tears and sweat and blood,
Prostrate in the garden, raised His voice to God.

2. Abba, Father, Father, if indeed it may,
Let this cup of anguish pass from me, I pray
Yet, if it must be suffered, by Me, Thine only Son,
Abba, Father, Father, let Thy will be done.—Amen.

THE WORDS OF INSTITUTION.—(Seated.)

Leader.—And when the hour was come, He sat down and the apostles with Him.

Congregation.—And He said unto them, With desire I have desired to eat this passover with you before I suffer:

Leader.—For I say unto you I shall not eat it, until it be fulfilled, in the Kingdom of God.

Congregation.—And He took the bread and when He had given thanks, He brake it, and gave it to them, saying, this is my body which is given for you, this do in remembrance of me.—Luke 22:14-19.

PRAYER BY ELDER—

(Bread is then passed.)

PRAYER BY ELDER—

(Wine is then passed.)

BENEDICTION—

PERIOD OF SILENCE.—(For one-half minute.)

PIANO OR ORGAN POSTLUDE—

No. 702X

WEEKLY EXAMINATION

1. Do you pray daily?
2. Have you been strictly honest in all your dealings during the past week?
3. Have you spoken rashly, cursed anyone or anything?
4. Have you been kind and patient with all you have met?
5. Read the Book of John this month.

SUGGESTED ORGANIZATION

1. Committee on Worship.
2. Committee on Church Attendance.
3. Committee on Co-operation with other Churches.
4. Committee on Education and Evangelism.

Instruction for Leader of Pastorless Church

ORGAN OR PIANO PRELUDE.—(Organist may play some familiar hymn.)

INVOCATION—

(Leader to make his own prayer, or he may use the following:)

"We thank thee, O God, for thy loving care; help us by thy presence to worship thee, this day, in the name of Jesus Christ, our Lord.—Amen."

READING OF THE RESPONSES—

(Have some one appointed to lead the congregation in their responsive reading.)

Leader should read with a good, full voice, so that all may hear.

Congregation should begin promptly and all read together, led by congregational leader.

MORNING PRAYER—

(The leader may make his own prayer, or he may read or commit to memory the following:)

"We thank thee, O Lord, for this holy hour, and for the privilege of assembling here with our brethren, friends, and neighbors to worship thee.

"We thank thee for the gift of thy Son, Jesus Christ, our Lord, who came to earth to redeem us from our sins, and to lead us in the way of holiness and the life everlasting.

"We bless thee, dear Lord, for the church, our spiritual home, and for this happy and hallowed association, for the fellowship we have one with another, and for the privilege of holding forth thy name in this community, and for the high and holy privilege of leading our children and our neighbor's children into thy presence.

"We humbly beseech thee to forgive us of our sins as we now humbly confess them before thee. Help us by thy

power to overcome the evil in us and to always rely on thee for strength. May we trust thee at all times and under all conditions of life for help.

"All of these blessings we ask in the name of Jesus Christ, our Lord and Savior, who taught us, when we pray to say:

" 'Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. Lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory forever.—Amen.' "

HYMN OF PRAISE—

(Should be a hymn that voices the note of praise. For example: "Come ye who love the Lord".)

OFFERTORY PRAYER—

(A short prayer of thanksgiving just before the offering is taken. Use your own, or the following:)

"Give unto the Lord the glory due unto his name: bring an offering and come before him. Worship the Lord in the beauty of holiness."

(The ushers or deacons, when they come to the offering, should come forward from the rear of the room in order, not from where they happen to be seated.)

(The offering should be brought to the front by those receiving it—never left in the rear of the church.)

ANNOUNCEMENTS—

(All the announcements should be made at the Sunday school if possible.)

SERMON—

At the close of the sermon the leader should extend the gospel invitation to any present to either confess their faith in Christ or unite with the Church by letter or statement.

Those who come forward for the confession of faith, should be asked the simple question, "Do you believe with all your heart that Jesus Christ is the Son of God, and your Savior?" The person coming forward should answer, "I do."

Those who come forward by letter or statement, should have their letter read or statement made as to previous membership, as the case may be.

Those coming forward should be received by the leader, or by one of the elders of the church.

BENEDICTION—

The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace, now and evermore.—Amen.—Numbers 6:24-26.

THE ORGAN OR PIANO POSTLUDE.—(Dismissal.)

Teach the people that the Benediction is not the dismissal, but a blessing pronounced, and that the organ or piano postlude is the dismissal.

A Suggested Order of Worship

For the Chapel Service of Bible Colleges

General Theme: "The Ministry, the Chosen Servants of God."

1. **ORGAN PRELUDE—**

(March for choir and faculty.)

(Audience to stand as the choir enters.)

2. **CALL TO WORSHIP.**—(Standing.)

"God is our refuge and strength—an ever present help."

The Lord's Prayer.—(Sung by choir.) (Standing, heads bowed.)

3. **INTROIT.**—(Seated.) (Read by Minister.)

Thus saith the high and lofty one that inhabiteth eternity whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

I am a God at hand, saith the Lord, and not a God afar off. Do not I fill heaven and earth? saith the Lord. The prophet that hath a dream, let him tell his dream, and he that hath my word, let him speak my word faithfully.

Therefore, I will gather my flock—and I will set up shepherds over them which shall feed them; and they shall fear no more nor be dismayed.

I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him.

THE GLORIA PATRI.—(Standing.)

Glory be to the Father and to the Son,
And to the Holy Ghost;
As it was in the beginning, is now, and ever shall be,
World without end.—Amen, Amen. (Seated.)

Minister—

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith upon Zion, Thy God reigneth!—Isaiah 52:7.

The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God.

CHOIR—

Blessed is he that cometh in the name of the Lord
Hosanna in the highest,
Hosanna in the highest.—Matthew 21:9.

4. **PRAYER OF CONFESSION.**—(Unison.) (Seated, heads bowed.) (All.)

"Have mercy on us, O God, according to thy loving-kindness. According to the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. Against thee, thee only, have we sinned and done evil in thy sight. Create in us a clean heart, O God; and renew a right spirit within us. Cast us not away from thy presence, and take not thy Holy Spirit from us. Restore unto us the joy of thy salvation, and uphold us with thy willing spirit."—Amen.

Minister.—Lord, hear our prayer.

Congregation.—And let our cry come unto thee.

5. **HYMN.**—(Standing.)

O worship the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavillioned in splendor, and girded with praise.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies, how tender! How firm to the end!
Our Maker, Defender, Redeemer, and Friend.

Our Father and God, how faithful Thy love!
While angels delight to hymn Thee above;
The humbler creation, though feeble their lays,
With true adoration shall lisp to Thy praise.—Amen.

6. **SCRIPTURE LESSON.**—(By Minister.)

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the

flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses. And he said, Here am I. And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land flowing with milk and honey. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.

Beloved, I send you forth as sheep, in the midst of wolves; be ye therefore wise as serpents and harmless as doves.

Jesus said: If ye love me, keep my commandments. I will pray the Father and he will give you another comforter, who shall abide with you forever.

Peace I leave with you.

This is my commandment that ye love one another.

Verily, verily, I say unto you, the works that I do ye shall do also and greater works shall ye do because I go unto my Father.

7. **HYMN OF CONSECRATION.**—(Softly, by all.)

I'll go where you want me to go, dear Lord,
O'er mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.—Amen.

8. **CONFESSION OF DEPENDENCE.**—(Seated, heads bowed.) (All, in unison.)

"The Lord is my portion, saith my soul,
Therefore will I hope in him,
The Lord is good unto them that wait for him,
To the soul that seeketh him.
Unto thee, O Lord, do I lift up my soul,
O, my God, in thee have I trusted.
Guide me in thy truth, and teach me,
For thou art the God of my salvation.
From the end of the earth will I call unto thee,
When my heart is overwhelmed:
Lead me to the rock that is higher than I.
O send out thy light and thy truth; let them lead me:
Let them bring me to thy holy hill.
I will lift up mine eyes unto the hills:
From whence cometh my help?
My help cometh from the Lord,
Which made heaven and earth."

9. **PRAYER.**—Let us pray. (Minister.)

O Lord, show thy mercy unto us,
And grant us thy salvation.
Mercifully hear us when we call upon thee
And make thy chosen servants joyful.—Amen.

10. **HYMN.**—(Standing.)

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain,
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.—Amen.

11. BENEDICTION AND ASCRIPTION—

PRAYER—

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life; through Jesus Christ, our Lord.—Amen.

CHOIR.—"Amen." (The Dresden "Amen.")

ASCRIPTION—

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end."—Amen.

CHOIR.—Threefold "Amen."

BENEDICTION—

Beloved, let your going forth be in the name of the Lord, and be ye thankful; the grace of our Lord Jesus Christ be with you all.—Amen.

CHOIR.—The sevenfold "Amen."—Stainer.

12. PERIOD OF SILENCE—

13. ORGAN POSTLUDE—*

Note: This Order to be used for one month—one day per week. When this is used there should not be an address or any announcements.

Order of Worship for Vesper Service

ORGAN PRELUDE.—(Selected.)

(Meditate upon God's care and guidance.)

CALL TO WORSHIP.—By Minister.

Come ye, and let us walk in the light of Jehovah, and he will teach us of his ways, and we will walk in his paths.—Isaiah 2:3, 5.

HYMN.—(Standing.)

1. Softly now the light of day
   Fades upon my sight away;
   Free from care, from labor free,
   Lord, we would commune with Thee.

2. Thou, whose all-pervading eye
   Naught escapes, without, within,
   Pardon each infirmity,
   Open fault, and secret sin.

*The author is indebted to Mr. Von Ogden Vogt for the selection of some of this material.

3. Thou who, sinless, yet hast known
All of man's infirmity,
Then, from thine eternal throne,
Jesus, look with pitying eye.—Amen.

PRAYER OF CONFESSION.—By Minister.

RESPONSE—

Minister.—Lift up your hearts.

Congregation.—We lift them up unto the Lord.

THE GLORIA PATRI.—(Standing.)

SCRIPTURE READING.—(Seated.)

Minister.—And you did he make alive, when ye were dead through your trespasses and sins.

Congregation.—Wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience;

Minister.—Among whom we also all once lived in the lusts of the flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:

Congregation.—But God, being rich in mercy, for his great love wherewith he loved us.

Minister.—Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved).

Congregation.—And raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus:

Minister.—That in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus:

Congregation.—For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God;

Minister.—Not of works, that no man should glory.

Congregation.—For we are his workmanship, created in Christ for good works, which God afore prepared that we should walk in them.—Ephesians 2:1-10.

HYMN.—(Standing.)

1. My Savior, as Thou wilt O may Thy will be mine!
   Into Thy hand of love I would my all resign.
   Through sorrow, or through joy, Conduct me as Thine own,
   And help me still to say, My Lord, Thy will be done!

2. My Savior, as Thou wilt, though seen through many a tear,
   Let not my star of hope Grow dim or disappear.
   Since Thou on earth has wept, And sorrowed as Thine own,
   And help me still to say, My Lord, Thy will be done!

3. My Savior, as Thou wilt, All shall be well for me;
   Each changing future scene I gladly trust with Thee.
   Straight to my home above I travel calmly on,
   And sing, in life or death, My Lord, Thy will be done!
   —Amen.

ANTHEM OR SOLO.—(Selected.)

SERMON OR VESPER MEDITATION—

HYMN OF INVITATION.—(Selected.)

PRAYER OF DEDICATION.—By Minister.

BENEDICTION.—By Minister.

Now the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.—Hebrews 13:2.

PERIOD OF SILENCE—

ORGAN POSTLUDE.—(Dismissal.)

A Special Order of Worship

(For Our Larger City Churches)

ORGAN PRELUDE—

(As you take your seat, it is a gracious thing to bow in silent prayer for yourself and all those who worship here.)

PROCESSIONAL HYMN—

1. Jesus shall reign where'er the sun,
Does his successive journeys run;
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2. For Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

(Standing, all sing.)

3. Peoples and realms of every tongue,
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their earthly blessings on His name.

4. Let every creature rise and bring
Peculiar honor to our King,
Angels descend with songs again,
And earth repeat the loud amen.—Amen.

GOD'S MAJESTY.—(Antiphon No. 3.)*

Minister.—The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength wherewith he hath girded himself; the world also is established, that it cannot be moved. Honour and majesty are before him; strength and beauty are in his sanctuary. Glory

*See Dickinson: *Antiphons;* pub. by H. W. Gray Co., New York City.

and honour are in his presence; strength and gladness are in his place.

Choir.—Response I.

Minister.—Cry and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee; ascribe ye greatness unto our God. If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead? Dominion and fear are with him; he maketh peace in the high places. He is the Rock, his work is perfect.

Choir.—Response II.

Minister.—Will he plead against me with his great power? No; but he will put strength in me. O give thanks unto the God of heaven, for his mercy endureth forever. The Lord hath brought forth our righteousness; come, and let us declare in Zion the work of the Lord our God. Praise ye the Lord!

Choir.—Response III.

THE GLORIA PATRI.—(Standing.)

OUR PRAYER OF HUMILITY.—(Seated—read by congregation and choir, led by minister.)

"Have mercy on me, O God, according to thy lovingkindness.
According to the multitude of thy tender mercies, blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit."—Amen.

—Psalm 51:1, 2, 3, 10, 11, 12.

RESPONSE—

Minister.—"Lift up your hearts."

Congregation.—"We lift them up unto the Lord."

SCRIPTURE LESSON—

Minister.—The Lord is gracious and full of compassion;
Slow to anger and of great kindness.

Congregation.—He is nigh unto all that call upon him in truth.

Minister.—The Lord upholdeth all that fall.

Congregation.—And raiseth up all those that are bowed down.

Minister.—Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God.

Congregation.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

ANTHEM.—(Selected.)

RESPONSE—

Minister.—The Lord is good unto them that wait for him.

Congregation.—To the soul that seeketh after him.—Lamentations 3:25.

PERIOD OF INTERCESSION—

(Congregation to reverently bow their heads. Minister to reverently suggest themes for prayer. A period of silence between each theme. Minister to close with a short fervent prayer.)

ANTHEM OF PRAISE.—(Selected.)

ORGAN PROCESSIONAL FOR DEACONS OR USHERS—

Minister.—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty might become rich.—2 Corinthians 8:9.

OFFERTORY PRAYER BY MINISTER—

OFFERING—

OFFERTORY SENTENCE BY CONGREGATION.—(Standing as deacons come forward with offering.)

"All things come of thee, O Lord, and of thine own have we given thee."—Amen.

SPECIAL MUSIC.—(Anthem or Solo.) (Selected.)

SERMON—

HYMN OF INVITATION.—(Selected.)

THE COMMUNION OF THE LORD'S SUPPER—

ORGAN PROCESSIONAL FOR ELDERS AND DEACONS—

HYMN—

1. Break Thou the bread of life, Dear Lord, to me,
   As Thou didst break the loaves Beside the sea;
   Beyond the sacred page I seek Thee, Lord;
   My spirit pants for Thee, O living Word.

2. Bless Thou the truth, dear Lord, To me, to me,
   As Thou didst bless the bread by Galilee;
   Then shall all bondage cease, All fetters fall,
   And I shall find my peace, my all in all.—Amen.

THE SANCTUS.—(Sung by choir.)

RESPONSE—

Minister.—Let us draw near.
Congregation.—Thy face, O Lord, will we seek.
Minister.—O Lord, open Thou our eyes,
Congregation.—That we may behold Thy mercy.

THE LORD'S PRAYER.—(Softly, in unison.)

THE WORDS OF INSTITUTION

Minister.—And when the hour was come, he sat down, and the apostles with him.

Congregation.—And he said unto them, With desire have I desired to eat this passover with you before I suffer:

Minister.—For I say unto you I shall not eat it, until it be fulfilled in the kingdom of God.

Congregation.—And he took the bread, and when he had given thanks, he brake it, and gave it to them saying, This is my body which is given for you, this do in remembrance of me.

Minister.—And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.—Selections from Luke 22.

PRAYER OF THANKSGIVING FOR LOAF—

(Bread is passed—each one retaining a bit of same, and when deacons return and are seated, the minister shall arise and say, "Jesus said, Take, eat; this is my body.")

PRAYER OF THANKSGIVING FOR CUP—

(Wine is passed, each one retaining a cup, and when deacons return and are seated, the minister shall arise and say, "Jesus said: Drink ye, all of it.")

CONCLUSION—

Minister.—Peace be unto you.

Congregation.—Lord, now lettest thou thy servants depart in peace, according to thy word: for our eyes have seen thy salvation.

BENEDICTION.—By Minister.

"The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you and give you peace.—Amen."

CLOSING HYMN—

Lord, at this closing hour,
Establish every heart
Upon Thy word of truth and power,
To keep us when we part.—Amen.

PERIOD OF SILENCE—

ORGAN POSTLUDE—

APPENDIX

He that hath an ear, let him hear what the Spirit saith to the churches.—Revelation 3:22.

APPENDIX

Questions and Answers

The following list of questions are those most frequently asked in the numerous conferences held in the local churches by the author:

1. What is the cost of the Order of Worship?

$1.00 per hundred for quantities of 300 or more. $1.25 per hundred for quantities of less than 300.

The cost of the Orders for the large and small churches is the same.

All churches desiring to use these Orders of Worship should send their order to The Church Life Foundation, 322 N. Ritter Ave., Indianapolis, and they will turn it over to the Christian Board of Publication. It is best for the order to be sent to The Church Life Foundation direct, as there is some material that it desires to send out to the pastors who use the Orders. These Orders are sent to the church in plenty of time for the choir practice before the first Sunday in the following month.

2. Will more people take part when the church is using the written Order of Worship?

Our answer is, Yes. There is a noticeable increase in those taking part in the singing, the

reading of the responses and, in fact, a much more interested attitude throughout the entire service.

3. What will be the reaction of the stranger when he finds this Order in the church he is visiting?

This has been very carefully observed, and the first reaction is that the stranger will likely put the Order of Worship in the pew pocket, or lay it beside him in the pew, thinking it is the ordinary church bulletin. As soon as the service begins and he sees that those about him are using the sheet of paper, he will take the one that was given him, and "fall in" with the others.

Pastors, using the written Orders of Worship, universally testify that their people are expressing themselves as pleased with the change. Whereas formerly folks at the door made some remark about the sermon, now they say, "I want to thank you for this worshipful service." When the author first used these in his church, he received many beautiful letters from members and visitors who expressed their appreciation of it. Strangers and relatives of members visiting in the community have often asked for extra copies of the Orders that they might give them to their pastors.

4. Will the older people find fault with them?

No. They are more spiritually minded, and the members of the church who are spiritually minded invariably enjoy using the Orders. There was an expression by the Greek Fathers at the time of administering the Eucharist which was as follows: "Holy things for holy people." Likewise, we should say on this point, "Spiritual things for spiritually minded people." It is not a question of age, but a question of whether or not one goes to church to worship.

5. Will it help church attendance?

Yes, and "please the deacons!" the offering also. It induces real worship, which, we are constrained to believe, is the pre-eminent desire of folks attending church services.

6. Are there many churches using them?

Yes; many more than was anticipated in the short time they have been emphasized. Our only difficulty is that we need a larger man force to carry the message to the churches. The Foundation needs ten men at this time,—men well schooled to present this, the most important of all things to our churches. We have many ministers who would be glad to work with us in this effort, but we haven't sufficient funds with which to put them in the field. "Pray, ye, therefore, that the Lord of the harvest will send

forth laborers, for the harvest is truly white, but the laborers are few."

7. Will the people tire of using the same hymns and responses for a month?

No; our experience is that they want to keep them; they do not want to give them up at the end of the month. They say, "We know this Order now and want to keep it." The hymns are the great hymns of the church, and the Scripture passages are selected from some of the most beautiful to be found in the Bible. Why should they tire of them? As we use the hymns and Scripture as worship material, our own soul is purposefully and consciously appropriating their thoughts. It is only when we use the material in this way that it becomes a real aid to worship.

8. Does the use of these Orders of Worship tend toward ritualism?

No, by no means. These Orders are not written in the form of a ritual; they do not have within them the ritualistic element. Moreover, they are changed each month. The form remains the same, with a new infilling of material. A ritual is composed of "historical statements repeated over and over" for a long period of time, say a hundred years. Certainly, if these are the requirements for a ritual, this Order

does not comply with the necessary conditions. Rather would I say that this is "a sure cure" for ritualism. Our experience has been that no church using this Order has ever for a moment found fault with it on the basis of its tending toward ritualism. These Orders of Worship follow the divine form. "But," said some one, "I don't believe in forms." Oh, yes you do. You have stood for the "form" of baptism for over a hundred years. You do believe in form or you would not have so stoutly contended for it. This is the form of worship, with a new infilling of material each month.

The Disciples are a very fortunate people in that we have the Communion every Sunday, so that in our Orders of Worship, we have three possible climaxes: (1) The Period of Intercession; (2) the Sermon; and (3) the Communion. When these three climaxes, together with the responses and music, are brought up to the *n*th power of their possibilites, we shall have one of the richest types of church services of any Protestant body. We have in our Orders a blending of the subjective and objective. It is neither the one nor the other, but a combination of the two.

9. What are the sources of the material used?

First, the devotional material of the Old and New Testament; the greatest hymns of the

church; the responses, canticles, the versicles of the highest and rarest type, either based upon or direct quotations from the Holy Scripture. We have already mentioned the effect that the use of this devotional material will have on our churches of the United States in unifying and spiritualizing our forces. Remember that worship is above the "dead line" of theological disputation, and it is also far above petty wranglings and denominational strife. Somehow we feel that in this form of common worship there is the possibility of our welding together into one great spiritual union the divergent elements of the church. We have psalms of devotion and trust; hymns of faith; biblical studies to stimulate aspiration; sermons to encourage and illuminate the mind; and the Eucharist, where, as spiritual children, we sit around the common spiritual table of our Lord. All of these items are for the guidance of our spiritual energies.

10. The "at home feeling" in our churches.

In one of our western churches, an aged elder said to us, "I am so glad for this Order, for our church at A—— is so different. I don't feel at home there, but if we all had a common Order, one would feel at home everywhere." Many kindred expressions have been made.

11. Why do you put the Communion last?

Of all the questions, this is perhaps the most common. There are four reasons why this is done.

First, in the early Greek Father period of the church (to which we all hark back as the heroic period of the church), all the litanies in existence put the Eucharist last. Later such litanies as St. James, St. Mark, and the *Apostolic Constitutions* treated it in the same way. There is not a single exception to this.*

Second, the church historic—the Greek, the Roman, the Coptic, the Eastern, the Protestant —without a single exception, observed the Communion last and regarded it as the climax.

Third, the fathers of our own movement, following the practice of the historic church, placed the Communion last. About fifty per cent of our churches have the Communion before the sermon. The writer has never been able to ascertain who was the author of this idea, but according to the best information obtainable, the change was made about twenty years ago with the idea of magnifying the Communion, thus aiming to make it an end and not a means to an end. Another thing that all pastors should note in this connection is that when the Communion is put before the sermon as the climax, then the sermon will be an anti-climax.

*See chap. iv, page 63.

Fourth, in the Order of Worship herein suggested, leaving out the historical argument entirely, Communion comes as "Dedication." The purpose of the morning worship hour should be to send the people out with the highest possible motivation to service. The highest and divinest urge in all our religion is the Communion, wherein Jesus is saying to us, "I gave my life for you; now, yours for me." On this basis alone we may safely rest the entire argument.

12. Life preparation for worship.

The foregoing order of worship is not a device, not a "short cut" to success, not a magic wand to solve our problems, for spiritual things must be spiritually discerned. If we have not the background of spiritual desire, or if there is no spiritual longing, then such an Order will be a mere "performance." Moreover, there must be back of the period of worship purity of life. Impurity of life, sham, pretense, lack of reverence, devotion, lack of communion with God, such qualities do not enter into the realm of the spiritual. This Order will be helpful only to those who have the basis, either in experience or desire, for a definite spiritual experience with God. The Order is nothing more than this, and we trust nothing less.

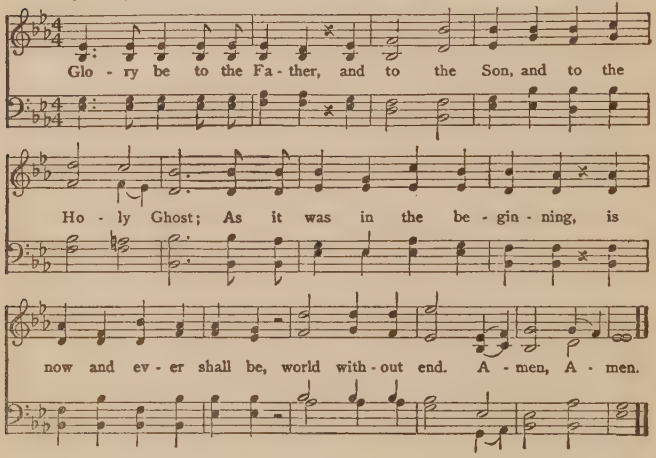
13. Many churches cannot use this Order.

Many ministers cannot use it. You ask, "Why?" Because they have no spiritual background. It is not every one who sayeth, "I will do it," that will be able to lead his people to spiritual heights with the help of the Orders of Worship, but all who are willing "to come after me," willing to make the life preparation, and have the proper mental attitude, will have the spiritual atmosphere necessary for spiritual leadership. Such will find in this, that which complements his own spiritual desire. As the human soul follows this "path of spiritual procedure," trodden by the prophets, experienced by the holy apostles, granted to the Saints of the church in all the ages, it is called to the uplands of our grace, there to dwell in the illuminating presence of the Master, and from whence to come forth prepared to do service in a needy world. The task may seem large, and it is, but the end is worth while. Have you ever heard the story of the old Greek fisherman, who prayed to Neptune? He said, "O Neptune, the ocean is large; my boat is small, but my trust is in thee." I pray you qualify and enter in.

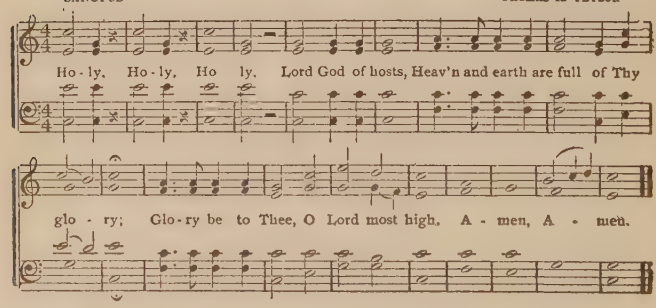
If you do not find the answer to your question in the above, write The Church Life Foundation, 322 N. Ritter Ave., Indianapolis, Ind.

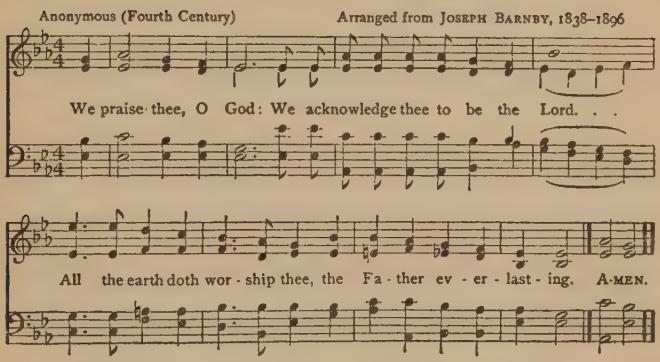
1. Gloria Patri

Anonymous (Second Century) HENRY W. GREATOREX, 1811–1858

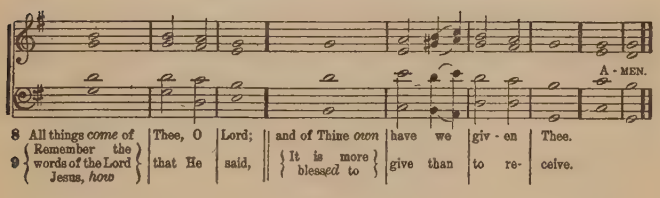

Glo - ry be to the Fa - ther, and to the Son, and to the
Ho - ly Ghost; As it was in the be - gin - ning, is
now and ev - er shall be, world with - out end. A - men, A - men.

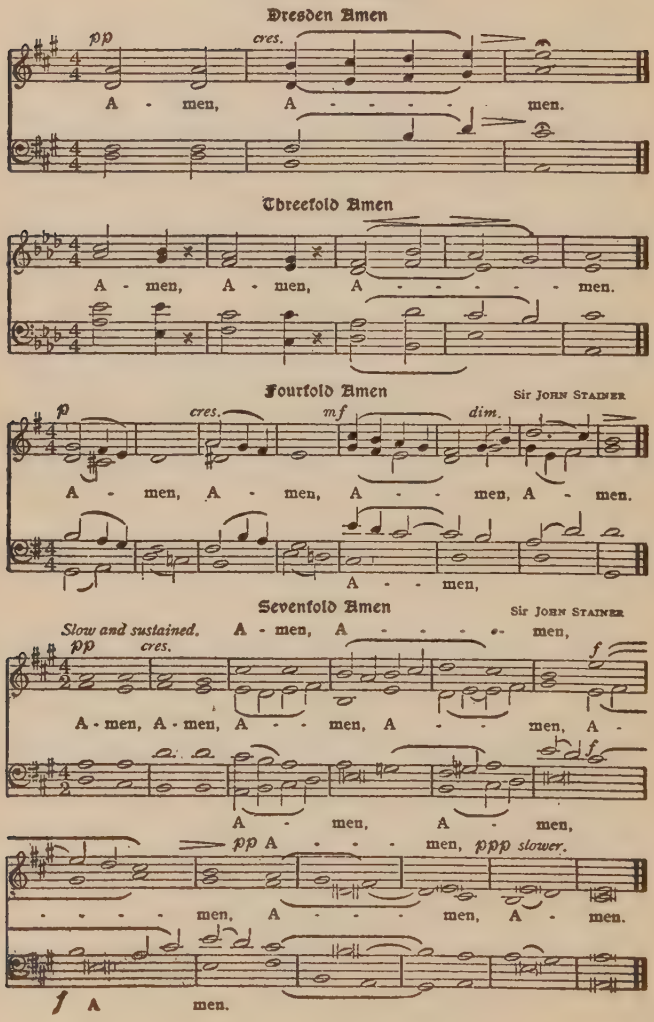
2. The Sanctus

SANCTUS THOMAS K. TAYLOR

3. Te Deum Laudamus


Anonymous (Fourth Century)
Arranged from JOSEPH BARNBY, 1838–1896
We praise thee, O God: We acknowledge thee to be the Lord. . .
All the earth doth wor - ship thee, the Fa - ther ev - er - last - ing. A-MEN.

4. Offertory Sentences


A - MEN.
8 All things come of | Thee, O | Lord; | and of Thine own | have we | giv - en | Thee.
9 Remember the words of the Lord Jesus, how | that He | said, | It is more blessed to | give than | to re- | ceive.

5. The Amens

Dresden Amen
pp
cres.
A - men, A - - - - men.
Threefold Amen
A - men, A - men, A - - - - men.
Fourfold Amen
Sir JOHN STAINER
p
cres.
mf
dim.
A - men, A - men, A - - men, A - men.
A - - men,
Sevenfold Amen
Sir JOHN STAINER
Slow and sustained.
A - men, A - - - - men,
pp
cres.
f
A - men, A - men, A - - men, A - - men, A -
A - men, A - men,
pp A - - - men, ppp slower.
- - - - men, A - - - men, A - men.
f A men.

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The works of those who have sought Thy way, O Lord.

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